272.05 W-86 30795
Woodstock Letters
v.84 (1955)

272.05 W-86 30795

FUSZ MEMORIAL
MO. PROV. S.J.
3700 W. PINE
ST. LOUIS, MO.
LIBRARY

272.05
W-86

ATTENTION

7
DAY
BOOK

This book may be kept
for 7 days only
It cannot be renewed

WOODSTOCK LETTERS

VOL. LXXXIV, No. 3 JULY, 1955

CONTENTS FOR JULY, 1955

ENGLISH JESUITS GO EAST 195
Peter Milward, S.J.

HOW ELECTRICITY CAME TO WOODSTOCK 205
William C. Repetti, S.J.

INTRODUCTION TO THE SPIRITUAL EXERCISES 211
Ignacio Iparraguirre, S.J.

OBITUARIES

Father Daniel Lord, S.J. 261
Father Charles Denecke, S.J. 270

BOOKS OF INTEREST TO OURS 281

Social Relations in the Urban Parish (Fichter); Personality and Mental Health (Royce); Ghosts and Poltergeists (Thurston); Mariology, Volume I (Carol); and others.

Note to Contributors

It would be well when submitting contributions to the WOODSTOCK LETTERS to observe the following: type *triple* space, leaving a one-inch margin on either side of the page, i.e., approximately sixty spaces to a line. This will aid greatly in determining ahead of time the length of articles submitted to us, and leaves sufficient room for the insertion of printing directions. Subheadings should also be used, at least one to every other page, in articles and Historical Notes. Pictures, fairly large and clear, should accompany obituaries and other articles, as far as possible; these will, of course, be returned to the contributor.

CONTRIBUTORS

Mr. Peter Milward is an English Scholastic assigned to the Vice-Province of Japan.

Father William C. Repetti (Maryland Province) is archivist of Georgetown University.

Father Ignacio Iparraguirre (Province of Western Castile) is professor of church history at Oña.

Father Catalino Arévalo (Philippine Vice-Province) has just completed his theology at Weston.

Father Victor Leeber (New England Province) was a Tertian in Italy during the past year.

Mr. Alfonso Tuñón (Vice-Province of Venezuela) is a theologian at Weston.

Father Leo P. Wobido (Missouri Province) is an editor of *The Queen's Work.*

Father Thomas F. Walsh (New York Province) is a theologian at Woodstock.

For Jesuit Use Only

Published four times a year, in February, April, July and November.

Entered as second-class matter December 1, 1942, at the post office at Woodstock, Maryland, under the Act of March 3, 1879. Subscription: Five Dollars Yearly

WOODSTOCK COLLEGE PRESS
WOODSTOCK, MARYLAND

English Jesuits Go East

Peter Milward, S.J.

The following pages form a partial record of the experiences of three English Scholastics, Michael Cooper, Adrian Jones and Peter Milward, in the course of their voyage to Japan. The significance of this record lies in the fact that they are the first English Jesuits ever to be sent to the Japanese Mission, since it was founded by St. Francis Xavier four centuries ago. They embarked on the German cargo-liner, "Frankfurt," at Southampton on July 24th, 1954; and after six weeks at sea arrived safely at Yokohama on September 2nd. The journey was smooth and pleasant, in striking contrast to the voyages described by Father Plattner in his book *Jesuits Go East* (from which the present title is derived). What made the voyage pleasant, however, was not so much the modern amenities on board ship, which cannot overcome the tedium of six weeks at sea; but rather the welcome they received at each port of call, where they invariably found themselves greeted by their fellow Jesuits and made to feel quite at home. The article is, therefore, not a full account of the voyage as a whole, but a series of descriptions of their arrival at each port and the manner of their reception. In this way, it is hoped to give some idea, not just of one particular voyage, but of some of the Society's work in the vast continent of Asia, and above all of the spirit of charity which unites all its members in one body "Ad Majorem Dei Gloriam." Then what is seen as scattered throughout Asia, is found all together in Japan, where Jesuits of all nationalities—Americans, Germans, Spaniards, Portuguese, with many others, now at last including Englishmen—are laboring in harmony with one another, united in the one purpose of bringing Japan, and the whole continent of Asia, and all the world, into the Kingdom of God's Love.

Ceylon

Through the glowing sunset and the gathering gloom of evening, we sped along the road from Colombo to Kandy. The

direction of the car bore very little resemblance to the flight of the crow: it twisted and turned around innumerable bends, more like one of the cobras which infest these tropical parts. At every corner our hearts were in our mouths, expecting instant death; but we seemed to bear a charmed existence. At long last we reached our destination, the Pontifical Seminary, situated on a hill overlooking Kandy: it was late in the evening, and the community were on the point of retiring to bed. Father Rector hastened up to welcome us, and ushered us into the refectory for a hasty repast. I say hasty, because we were informed of a splendid procession to be held in the town that very night, by the famous Raja Perahera, and we did not want to miss it.

When we were ready, Father Minister and a Spanish Scholastic came with us to lead the way and to explain these oriental mysteries to our mystified minds. At first we thought we had arrived too late, as we passed many people coming away; but we discovered we were in excellent time after all. We took up our positions by the roadside near the Temple of the Tooth, and waited in the darkness. Soon we could see the light of blazing torches and hear the cracking of whips coming nearer and nearer; and then the procession itself came into view. Behind the torches came groups of dancers, each group performing a different kind of dance, commemorating some religious custom or historical event; and behind every group stalked three or four massive elephants in solemn line abreast. There must have been quite a hundred elephants altogether; and behind them, bringing up the rear of the procession, towered the largest animal of all, the privileged bearer of the sacred Tooth of Buddha enshrined in an elaborately adorned casket. The whole scene was one of colorful chaos, made rather frightening by all the noise: it was certainly most impressive—a confused phantasmagoria of heat, light and sound amid the silence of the surrounding darkness.

All was quiet on our return to the Seminary; and in silence we made our way to the rooms which had been prepared for us—the one a physics, the other a chemistry laboratory, since the rooms in the house were all occupied. On awakening next morning, we became aware for the first time of the magnificent view stretching away beneath our window—a view over a

wide valley, densely wooded in all directions, and irrigated by a river which twisted no less than the road. In the morning sun we were able to see and appreciate the rich color of the surrounding vegetation, which in the moonlight of the previous evening had appeared as uniform silver. Unfortunately, we had not long to enjoy the view or the colorful scenery. Our ship was due to sail that afternoon; and after we had seen round the Seminary, it was time to say our goodbyes and return with all speed back along the road by which we had come.

Singapore

We had a vague idea that the Irish Jesuits had recently established themselves in Singapore, but where exactly, we did not know. It seemed the best plan to inquire at the Cathedral, which was not very far from the harbor. The door of the Presbytery was opened by a French priest, who directed us to the Catholic Centre just across the road. Sure enough, there we found a Jesuit Father, only one, and not Irish but American, clad in a white soutane, sitting in the editorial office of the Malayan Catholic News. At the moment he was attending to multifarious reports coming in all the time from the W.A.Y. (World Assembly of Youth) Conference, then in session at the Anglo-Chinese School; but he gladly took a respite from his labors, to have a chat with us. Soon another Jesuit appeared from a meeting of the Legion of Mary upstairs, and introduced himself as Father Kelly, Superior of the one and only S.J. house in the Colony and a genuine Irishman.

So while the Editor, Father Kearney, returned to his precious news items, Father Kelly told us to hop into his car, which was waiting just outside. As we drove to Kingsmead Hall, he told us something about the history of the Mission, or rather the Jesuit part of it, which began only two or three years ago. The result of that beginning we were soon able to see for ourselves—a fine modern building in an imposing position on the top of a hill, destined to serve as a hostel for students at the Teachers' Training College nearby. Our first impression, however, as we climbed out of the car, was a certain resemblance to a fire-brigade station since there were

large folding doors on the outside painted bright red. But this impression was dispelled, once we were inside. We had indeed to make allowances for the fact that it had been completed but two months before, and that only in substance. There was little sign of interior decoration, just bare concrete floors, bare walls, and no ceilings; but the actual structure was graceful and impressive.

After having seen round the building, we were taken to the community wing, and there introduced to the Superior of the Mission as a whole, Father Patrick Joy, a man of outstanding personality, who had been Superior of the Hong Kong Mission at the time when the Jesuits there were under fire from the invading Japs. So on the pleasant balcony overlooking part of Singapore, we had a very interesting discussion of the Catholic position in Malaya and throughout the Far East in general. We stayed at Kingsmead Hall for the evening meal, enjoying true Irish hospitality; and when it was time to go, Father Joy himself accompanied us back to the harbor, where he left us with a cordial invitation to return to the Hall for lunch next day.

The following morning we heard Mass at the Cathedral, and breakfasted with the Port Chaplain, Father Fox, who turned out to be a friend of Archbishop Roberts, after whom he made tender inquiries. Afterwards he drove us round the center of the town—what the Americans expressively call "downtown"—and then we went to Kingsmead Hall for lunch. In the course of the meal, I learnt from the Fathers that two of my friends happened to be staying in Singapore at the time; and so I was able to meet them both, before our ship sailed that evening. One of them, Michael Kaser, an O.W., was in an important position at the W.A.Y. Conference, as population expert, and was doing invaluable work in standing up for the Catholic point of view at the discussions. The other, John D'Cotta, an O.S. and former member of the Campion Hall Sodality, had arrived a month or two before to arrange matters connected with his father's sudden death. It all made the world seem a much smaller place than I had thought.[1]

[1]O.W. means "Old Wimbledon boy" and O.S. "Old Stonyhurst boy".

Hong Kong

An Irish Scholastic was waiting to greet us when we arrived at Hong Kong, or rather at Kowloon on the opposite shore. With him was also waiting the sister of one of our English Scholastics, John Dove, who had forewarned her of our coming. We all went across to Hong Kong on the ferry together, and then drove up a road no less circuitous than the one we had taken to Kandy, right up to the Peak, from which we were able to get a superb view over Hong Kong and its harbor, surely one of the eight wonders of the world. From there we made our way to the house of John Dove's sister; where she and her husband entertained us to dinner, with the monotonous but enchanting sound of innumerable crickets ringing in our ears. At ten o'clock we returned in darkness and silence to Wah Yan College (Hong Kong), where rooms had been prepared for us. The door was opened by a merry Irishman, called Father Grogan, who was acting as minister; and many pleasantries were passed before we retired to rest our weary limbs.

Next morning we visited the other Jesuit establishments in Hong Kong; and there is no denying, the Irish Fathers have left their mark on the Colony. Another Scholastic accompanied us to Ricci Hall, which is to Hong Kong University what Kingsmead Hall is to the Teachers' Training College at Singapore. There we met a Father of our own Province, Father McCarthy, who is working with the Irish Fathers as the acknowledged expert on agriculture and fisheries in the Colony, a most important position. We chatted for a while about news of the English Province; and then took our leave, reluctantly, as we had arranged to have lunch at Wah Yan College (Kowloon), on the other side of the water, and the morning was already far spent.

We recrossed the Ferry; and soon found ourselves face to face with the College—another magnificent modern building, if anything a bit too modern for my conservative taste. It seemed at first rather confusing having two separate Colleges both called by the same name; and I was inclined to put it down as an instance of that inscrutable Celtic humor. There is indeed a radical difference concealed beneath the superficial

similarity of names, the difference between old and new, ramshackle and modern; but apparently, to make confusion worse confounded, even this difference is soon to disappear. For the Rector of Wah Yan (Hong Kong) was telling us of plans to move the College to another site in the town, with a building even more modern than that of the sister College.

John Dove was not the only English Scholastic with a sister in Hong Kong: he shared the honor with John Eckes. This other sister we met, after leaving Wah Yan (Kowloon) that evening. She had invited us out to dinner with her husband; and when we called for them at their hotel, they took us to the United Services Club and treated us to a Chinese meal complete with chopsticks. The meal was very tasty, but we found ourselves seriously hampered by our instruments; and when the novelty had worn off, the temptation proved too strong to lay them aside, and to carry on with the spoon which had also been provided as a concession to human frailty. Still it was our first meal with chopsticks, and as such a red-letter day for our diaries—the first of many more to come.

As our ship was not due to leave till the following day, we again spent the night at Wah Yan (Hong Kong), and again enjoyed the advantage of Mass and Communion in the morning, a comfort we had been denied on board our pagan ship. Then after breakfast we resumed our sight-seeing by driving out to Aberdeen, a small fishing village on the other side of the island, to visit the Regional Seminary, staffed like Kandy by our Fathers. The building turned out to be no less impressive than the Pontifical Seminary; and there was a view over the little fishing harbor, with several islands in the distance, not quite so grand, but no less beautiful in its own way than the view at Kandy. We went for a swim in the bay to give us an appetite for lunch; and after lunch Father Rector showed us round—the rooms proving as austere from the inside, as they looked impressive in their Chinese style from without. We then took our leave of the community, in order to rejoin our ship, which was due to sail that afternoon.

Manila

We did not quite know what to expect when we arrived at Manila, not even whether the authorities would allow us to

land. But, as it turned out, we only had a few hours wait on board, and all was clear for us to go ashore. We had secured a couple of Jesuit addresses in the city, both in a street called Herran. We chose one of them at random, and found ourselves at a House of Retreats, called La Ignaciana. There was a retreat for the secular clergy going on at the time; and the Father Minister there advised us to go further up the road, and pay our respects to the Father Vice-Provincial. One of the Brothers led the way for us; and we were soon being welcomed by the Vice-Provincial, Father Kennally, a very kindly man. He spoke with us for a while about our destination to Japan; and then introduced us to the Master of Novices, who happened to come in at that moment. So it was arranged for us to spend the night at the Noviciate at Novaliches.

On the way we stopped at another Jesuit House, Chabanel Hall, which is the Language School and Philosophate of the Chinese Missions in exile—consisting of former army huts, communicating with each other over duckboards a foot above the ground. The whole place breathed the pure spirit of evangelical poverty, and would certainly have delighted the heart of St. Ignatius, had he lived to see the day. When we reached Novaliches, the house was outlined in red against a flaming sunset, a glorious sight. We had supper in the refectory with the Novices, crowds of them; and afterwards met the Fathers at recreation.

Next morning we came down to Mass, arrayed in some white soutanes which Father Minister had provided for us. Then, after breakfast, Father Rector showed us all over the building—the only Jesuit House in and around Manila to escape damage by the Japs during the war. A new wing had recently been added for the Juniorate, another fine modern edifice of the same type as Kingsmead Hall and Wah Yan (Kowloon). Father Minister then drove us to our House at Areneta nearby, the Noviciate and Juniorate of the Chinese Missions, to meet Father Kou, whom I had known two years ago at Roehampton. The building—if it can be dignified by that name—proved to be even more evangelically poor than Chabanel, but the Fathers and Brothers there were amazingly cheerful, and hardly seemed to bother about the possibility of the roofs over their heads being blown away by the next typhoon.

From there we drove on to the great showpiece of the Society in Manila, the Ateneo (Athenaeum or College). We went straight to the refectory for lunch, as we had arrived rather late; and two Filipino Scholastics took us under their (metaphorical, as they wear soutanes, not gowns) wings, for a tour of inspection. The buildings were very many, very large and extremely modern, scattered over a spacious campus (as they call it). The place where we had lunch was the Faculty Building; then there were the College (in the American sense of the word), the four divisions of the High School, each named after a Jesuit saint, the Grade School for children, still in process of construction, and, above all, the Gymnasium. This last-mentioned building is, in fact, a vast stadium, capable of holding 10,000 spectators on the occasion of some important basketball game—which is the national sport of the Filipinos: the place is almost another Olympia or Empress Hall in size. In this context it hardly comes as a surprise to hear that the Ateneo as a whole numbers upwards of 3,000 scholars, and that it is the leading school in the Islands.

We were watching some boys playing at basketball with astonishing energy in a large covered court, when we were told that Father Provincial had come to fetch us. Apparently our ship had anticipated the time of sailing by several hours, on account of a typhoon in the neighborhood, called Ida; and the Provincial had come in his car to take us back to our ship. On our return we did what little we could to repay him for his kindness, by showing him round the vessel—a brand-new German cargo-liner on her maiden voyage.

Japan

The end and climax of our journey we reached after four days at sea from Manila—four relatively calm days, with hardly a trace of the threatened typhoon. Our actual entrance into Tokyo Bay was made memorable for us by a glimpse of the slopes of Mt. Fuji outlined in gold against the setting sun; while all around hung the rain-clouds—to remind us of home. We did not, however, put into dock till early next morning; and when we came on deck from our cabin, we discovered that Father Minister with three Spanish Scholas-

tics from Taura had anticipated our coming, and were already on board to welcome us to the Land of the Rising Sun. Father Rector himself also arrived half an hour later to greet us. But when we stepped ashore, there was little sign of the rising sun—only a steady drizzle, which lasted till we were well clear of the customs and speeding along the road to Yokosuka. We noticed how the roadside was lined with wretched hovels the whole way; but we were told that the ratio between the disreputable outside and the unseen interior was exactly inverse.

About noon we reached the Language School, a former American naval base, whose buildings, severely functional, were already showing signs of decay and ruin. On entering within the portals, we heard not a sound: the place was plunged in silence—the silence, we found, of a community retreat. Not all were in retreat, however; there were also the Fathers, mostly German by nationality, who welcomed us with great warmth, as well as the three Spanish Scholastics, who had arrived only a few days before ourselves. They all exerted themselves to show us the utmost kindness; and in so doing, showed in themselves the epitome of all the hospitality we had experienced during our voyage out East. Up till the present we had been, as it were, guests in strange houses, albeit houses of one and the same Society; but now at last, after six weeks homeless at sea, we were really at home and felt at home. It was the final sentence of a most inspiring lesson, the lesson of experience, teaching us the true meaning of the Society of Jesus—its universality and its unity in the love of His Sacred Heart.

Jesuit Medical Remedies

In the Archives at Woodstock is Father Charles Sewall's copy of the Ordo for the year, 1791, printed in London by J. P. Coghlan. On page 29, the printer lists a number of medicines which he has prepared and has for sale. Of interest are the following:

The Jesuits Balsamic Cordial, Price One Shilling the Bottle, (Duty included) Which is an effectual Remedy for the most violent internal Pains in the Stomach or Bowels, whether they proceed from Gripes,

Cholick, or even Convulsions; and is good in almost all Disorders to which Women are subject. They are particularly serviceable in any Complaints of the Nerves, Fevers, Head-ache, Internal Bleeding, Hurts or Wounds, and withal so innocent in the Composition, that Children may take it, though they be ever so young, without the least Danger of getting Cold; and those who are obliged to follow dangerous or unwholesome Trades or to visit where there are infectious Diseases—Painters, Plumbers, &c. or that are subject to take Cold—would do well to fortify their Stomach with this Cordial as a Preventative in such Cases.

Directions for the Use. Give a new-born Infant Six or Eight Drops in a Teaspoonful of Water; and, if you find not the Relief expected within half an hour, increase the Number of Drops, but not the Quantity of Water, and so on every half hour, till the Child breaks Wind. The same Method is to be made use of when an Upgrown Person takes them, only that the Quantity to be taken by them is, a Tea-spoonful of the Cordial to double that Quantity of Water.

The Jesuits Nervous Pills, Price only One Shilling the Box, including the Duty. Which contains Ten Pills, calculated to prevent or extirpate every Disorder of the Nerves, and are effectual against Palsies, Apoplexies, and most of the Diseases attending the human Frame.

Medicated Snuff. A Cephalic of many Virtues, prepared from the Original Receipt found in the Jesuits Library, Price One Shilling a Bottle, including the Duty.

This Preparation, if the Bottle be close stopped, will be good for many years, and is a sovereign remedy in all Disorders to which the Head is subject, and where no Medicine will ascend it gives relief; taking a few pinches daily, particularly the first thing in a Morning, and the last at Night; or if mixed with other Snuff, besides the fragrancy, it will participate of all the Virtues. It prevents or removes all the dismal effects of Apoplexies, and every kind of Stupefaction, Dropsy, or Scurvy in the Brain; gouty, rheumatic, nervous, or hysterical Complaints; Agues, Fevers attended with any Sort of malignancy, such as Small Pox, Measles, putrid, spotted Fevers, &c. Giddiness, Deafness, swelling of the Glands, dimness of Sight; and in cases of drowned Persons, where the Body has not been immersed in the Water too long, if put into boiled Vinegar, and rubbed with Flannel, about the Nostrils, Temples, Belly, Arm-pits, &c. will promote or effect a speedy Recovery.

The True St. Ignatius, or Jesuits Bean, Price Five Shillings each. Which being steeped for Three or Four Hours in a Glass of Water, affords a most excellent Bitter, which when taken inwardly, fortifies and strengthens the Stomach, promotes Appetite and Digestion, repels unwholesome and infectious Air, Fevers, Agues, &c. and, by washing the Mouth daily therewith, prevents or cures the Scurvy or other Disorders in the Teeth and Gums; whilst a long and constant Use causes but very little Waste in the Bean itself.

NOTE: Father Sewall was a Jesuit on the Maryland Mission. He was born in 1744, entered the Society in 1764, and died in Maryland, November 10, 1806.

How Electricity Came to Woodstock

William C. Repetti, S.J.

In August, 1918, a new Father Minister was appointed at Woodstock. The war was still on, coal was becoming difficult to obtain, and carbide, used for acetylene gas in the toilets, corridors, refectory and chapel, was rapidly increasing in price. Moreover, acetylene was an unsatisfactory source of illumination, being very hard on the eyes. Kerosene was increasing in price, the lamps were a continual nuisance in the age of electricity, and a great source of heat in the top floor rooms.

Father Minister called a meeting of the beadles and subs and a few mature theologians to discuss ways and means of economizing. Committees were appointed to investigate clothing, food, heat and light. Mr. William Storck was detailed to the last two. He, in turn, discussed them with the writer. We considered the use of oil in place of coal but the prospects were not good. We were near a coal-producing area, and located on a coal-carrying railroad. Tank trucks had not been introduced to any great extent, if at all. If we decided to use oil we would have to lay a pipe line from the Woodstock siding and pump the oil from a tank car to the boiler house, or possibly have it shipped in barrels and then hauled up the hill from the siding, just as with coal.

We then turned to the installation of electricity. I went to the power company in Baltimore but got no satisfaction. There were only two possibilities. There was a line from Ellicott City to Alberton (Daniels) to supply the mills and this line was used just about to capacity. Any further load would necessitate enlarging the line from a substation outside of Baltimore, and the company was not interested in doing this. The other possibility was a line from Pikesville to Woodstock; but Pikesville was already carrying a good load. The company had surveyed our area as far as Marriotsville and would not undertake an installation at their own expense. The only way in which we could obtain a line was on the same terms as those under which Harrisonville had obtained current; we would have to pay for it and get our money back in rebates from future customers.

Secondhand Equipment

We then began to plan our own installation. Mr. Storck's brother, who was in business in Baltimore, suggested that we get in touch with the Standard Electric and Equipment Company, with which he had satisfactory dealings. Secondhand units seemed to be the quickest way of getting results. A wait of six months or a year would be involved in having units made to order and the cost would have been $5,000 or more. We also believed that we could save a large amount of money by doing the work of installation and wiring by ourselves.

The Standard Company offered us a 40 kw direct connected set for $1,200, guaranteeing it to be in first class mechanical and electrical condition. We were told that it had come from the Mount Royal Apartment House. Our next move was a visit to the Apartment House to interview the engineer. He said he knew the set well. There had been a pair. The other one was good. "Don't take the one the Standard has; it is a steam eater." Mr. Storck took William and me to his house for dinner and we talked over the situation. We decided to take a chance on the set. The engineer might have had a grudge against the company. Mr. Storck had found it to be reliable. If we passed up this chance there was no telling how much longer we would have to wait. With the approval of superiors the deal was closed, but not before Father John Brosnan was sent down to look at the set and give his approval. I talked over my plan with the electrician of the Standard Company and he approved of drop cord lighting with wood molding. It was the cheapest and yet would be approved by the fire underwriters.

The generator set (40 kw) was delivered and we began the actual work on November 13, 1918, by digging the hole in the engine room for the pier. I commenced the wiring at the north end, the fourth floor, philosophers' wing, i.e., at the north end of Pipe Alley. I was helped by Father J. Mahoney and Messrs. R. Schmitt, J. Brown, A. Bleicher, E. Kenna. As soon as they learned the method of installation I put each of them to work separately with a helper. Mr. Cashell, the carpenter, made a stage with rollers that was of the proper height to work on the ceilings of the first, second, and third floors and he did a large amount of the molding work in the rooms

on those floors. Father Martin Schmitt drilled almost all of the holes through the brick partitions on the theologians' side. Metal conduits were laid under the basement floor and Father Deppermann relaid all of the bricks. Father Abell, of the Southern Province, did the metal molding in the old class rooms. He worked during recreation after dinner, and later on suffered from a fallen stomach, probably induced by his work, the only casualty we had.

The Fathers' rooms were wired during the Christmas vacation. The domestic chapel was the most tedious job. The refectory was wired in one day. All necessary material was gathered and all hands worked all day. Most of the work of installing the generator set, switchboard and main lines through the tunnel was done on Thursdays and holidays. Just when we had finished pouring the concrete of the pier, Mr. Pfisterer, the agent of the Standard Company, rushed into the engine room to tell us that a mistake had been made in the plan; the two outermost bolts of the dynamo were about six inches too far out. We had to dig away the fresh concrete and move the bolts back. When we bolted together the engine and dynamo Mr. Pfisterer pointed out the punch marks of the two flanges. This fact served us well later on when we had trouble with the Company about the set.

Trouble With Engine

When the engine was first started we had a man from the company present and after a few revolutions there was a bang, something rattled around in the flywheel and the engine stopped. The rocker arm of valve rods had snapped, and one of the governor stops had broken. These were taken to Baltimore and welded and returned. When ready to start the Company man was afraid to take the throttle because it was in line with the flywheel and he was afraid of being hit by something. I had to start the engine, and the same thing happened as before. The engineer then told his helper to remove the valve chest cover. It was clogged with grease and dirt so that the valve could not keep up with the piston and as a result the flywheel governor drove against the valve rod and then smashed one of its stops. It was evident that the engine had not been put in shape by the Standard Com-

pany. The rocker arm was welded again, the valve chest cleaned and the engine ran properly.

Then it was noticed that there was a flicker in the lights. The engineer blamed it on the dynamo. An electrician was sent for but he could find nothing wrong and blamed it on the engine. The engineer still blamed it on the dynamo. Mr. Pfisterer came out, tried to find loose bolts and then blamed the engine. The engineer came back and made indicator tests. He was not very adept at it and a genius would have been required to make anything out of the diagrams.

In the meantime we had gotten a 20 kw set from Philadelphia through the father of Wilfred and Robert Parsons. It was an old set but had been put in first class condition with extra heavy new bearings. The Standard Company asked us to put off a decision on their set until we had the 20 kw set running and made a comparison. We did so and the smaller set worked perfectly. The Standard Company was then notified that their set would not be accepted because it did not fulfill the conditions which they had guaranteed. They wrote a letter trying to shift the blame to us. They had one sentence, about seven lines long, enumerating all the possible defects they could think of: installed by inexperienced persons, dynamo not correctly connected to engine, unreliable drop cord lighting, etc., etc. I replied to each phrase; their Mr. Pfisterer was present when we set the machines; he pointed out the punch marks showing the proper joining; their electrician had approved of drop cord lighting, etc., etc.

A New Engine

Then they asked for one more test: to excite the field of their dynamo from the small dynamo. I agreed. When their electricians came out and I asked some questions, they replied: "We are not authorized to say anything." The test was a failure. The flicker remained and they agreed to take back the set and refund our money. They asked for $100 in view of the fact that we had the set for about four months before putting it into use. We agreed. On July 4, 1919, the set was removed from the pier and rolled to the door to be taken away. The defect was probably insufficient weight in the flywheel to overcome a probable lack of balance in the governor.

With the 40 kw set gone, it was necessary to look for another one. Mr. Parsons offered us a 25 kw set that had been in a New York brewery for four years before Prohibition. It was in good condition and was shipped down from Philadelphia by truck. Mr. McCampbell, an engineer, was sent down to check the installation. He lived in the house and was highly impressed by the spirit of the scholastics. The truck arrived at 3:00 P.M. and at 9:00 P.M. we had the set on the pier. The installation was completed in about a week, and the set gave satisfaction. We also installed a feed water heater which we obtained from Mr. Parsons. An additional feed water pump was also put in. The Green House, the White House, the refrigerator motor and bake shop were fed from a box at the north end of the basement corridor. This was supplied by two lead covered cables laid across the lawn, about one foot underground.

When two underwriters' inspectors came to pass on the job they did not arrive until about 12:30 P.M. and I had been planning to catch the 2:30 train. I took them to the engine room, then through the basement and showed them the risers, and then some molding. They also saw the platform of the movie machine. At the first opportunity I told them that I had expected to catch the 2:30 train and they said they intended to do the same. They were satisfied with a look at each type of work. I met them at the station and they told me they would be out of a job if all installations were as good as ours.

The most faithful workers were Messrs. R. Schmitt, Brown, Bleicher, Kenna and English. Mr. Schmitt was the only theologian who persevered through the entire job. Mr. Kenna was the most efficient and practical. A total of 75 or 80 fathers and theologians worked at various times at different tasks. I had estimated $5,000 as the cost of the job and when Father Provincial came for visitation he came to the door of the engine room one day and asked if I expected to keep within my estimate. I did not keep an account of the expenses; I left that to the procurator, if he wished to do so. One consultor said that it was worth anything to get the improvement into the house. During most of the time that electricity was being put in, Messrs. Muenzen and Downey were engaged in installing a new telephone system. This

was not included in the estimate for lights. Another extra item was a motor driven pump at the foot of the hill. This was a failure. Mr. Parsons' engineer made the calculation. The pump would put water into the tanks in the towers but not in sufficient quantity.

BOOKS FOR THE IGNATIAN YEAR

The story of the first Jesuit Mission to North America and its numerour martyrs: Félix Zubillaga, S.J.—*La Florida* (1941). Price: $3.25.

The history of the early Jesuit Missions in the Orient, beginning with Xavier (1542-1564): Alessandro Valignano, S.J.—*Historia del principio y progresso de la Compañía de Jesús en las Indias Orientales.* Edited by J. Wicki, S.J. (1944). Price: $4.00.

An historical account of the Spiritual Exercises. Two volumes have thus far been published: the first takes in the life of St. Ignatius; the second, from his death to the publication of the first official directory. Ignacio Iparraguirre, S.J.—*Práctica de los Ejercicios* (1946); *Historia de los Ejercicios* (1955). Price: $2.15 and $4.00 respectively.

The classic treatise on the spirituality of the Society that has received universal praise: J. de Guibert, S.J.—*La Spiritualité de la Compagnie de Jésus* (1953). Of it Father J. Harding Fisher, S.J., says, "This is a monumental work which should be in every Jesuit library and, in fact, in every important library"; Father C. C. Martindale, S.J., "Never, in England at least, has so vivid a portrait of Ignatius been painted, and one so totally different from that to which we mostly are accustomed"; Father A. G. Ellard, S.J., "This is a very excellent work, and one that will surely be indispensable for students, not only of Jesuit asceticism and mysticism, but also of modern Catholic spirituality." Price: $5.00.

The historic prelude to the suppression of the Society by a collaborator of Ludwig von Pastor: W. Kratz, S.J., *El tratado hispano-portugués de límites de 1750* (1954). Price: $4.00.

How Jesuit arichtecture began: P. Pirri, S.J., *G. Tristano e i primordi della architettura gesuitica* (1955). Price: $4.00.

A glimpse of our early Southwest: E. J. Burrus, S.J.—*Kino Reports to Headquarters* (1954). Spanish text with English translation of Kino's letters to Rome. For the reference library, Latin American History department and advanced Spanish classes. Price: $1.85.

10% discount to Ours; 20% to subscribers of series. Bound copies one dollar extra. Payment by ordinary check or order may be put on Province account at Curia in Rome. Order from: E. J. Burrus, S.J., Institutum Historicum S.J., Via dei Penitenzieri 20, Rome, Italy.

Introduction To The Spiritual Exercises

Ignacio Iparraguirre, S.J.

Foreword

These notes are intended primarily for the use of theological students and young priests who, convinced that they have in the Spiritual Exercises of St. Ignatius a truly effective instrument in the work of the apostolate, are studying during their years of training how they may put this God-given instrument to proper use in their ministry. These pages had their origin as supplementary notes for courses given to theological students and young priests in Spain and in Italy. As it was for them that these notes were first written, so it is for them, and others like them, that they are published.

By their very nature these notes are schematic and highly-condensed outlines. Much as the Exercises themselves, they are not meant to be read through hurriedly, but rather to be studied slowly and reflectively. They are meant to present an outline; it is for classes, seminars and later study to fill in the details. They are intended to indicate problems that should be worked out, to serve as an introduction to the commentaries that should be read, as an orientation for all the work that must be undertaken by those who desire to arrive at a mastery of the technique of the Exercises.

My aim here is to indicate, and merely to indicate, not to explain or develop at length, the essential lines of the Ignatian method. I shall point out the principal difficulties and the crucial problems that will be met. I hope the young director may thus have at hand from the start a safe guide that will enable him to avoid the loss of precious time and effort.

I have tried to make use of the ideas and the experience of

This article is a translation of the brochure entitled *Lineas Directivas de los Ejercicios Ignacianos* (Bilbao, 1949). Father Catalino Arévalo of the Philippine Vice Province made the translation with the author's permission. The volume, *Monumenta Historica Societatis Jesu: Exercitia et Directoria*, Madrid, 1919, is referred to as follows: MH Ex. with the page. Numbers in brackets refer to the numeration of paragraphs of the Exercises adopted by MHSI in 1928. Some English titles have been introduced into the bibliographies. Father Arévalo was assisted in his work by Father Victor Leeber and Father Alfonso Tuñón.

the great masters; I have followed them wherever I could. It can be truthfully said that these pages are merely brief summaries of the very fine things I have found in their great works. Only a few of them cannot call me their debtor! Whenever I thought the brevity of these notes allowed it, I have allowed the masters to speak in their own words.

Introductory Bibliography

The Text

The authoritative edition, found in the *Monumenta Historica Societatis Jesu, Exercitia et Directoria,* Madrid, 1919, contains: a reproduction of the manuscript copy used by St. Ignatius—the original text has been lost; this text is called "the autograph" because it contains emendations made in the Saint's own hand; the two Latin translations approved by Pope Paul III on July 31, 1548,—one probably St. Ignatius' own translation, the second Father des Freux's more elegant Latin version; a third, exact literal translation made by Father Roothaan.

Editions

Morris, John, *Text of the Spiritual Exercises of St. Ignatius,* Newman Press, Westminster, Md., 1934. Mullan, Elder, *The Spiritual Exercises of St. Ignatius,* Kenedy, New York, 1914. Rickaby, Joseph, *The Spiritual Exercises of St. Ignatius Loyola, Spanish and English,* 2nd ed., Benziger, New York, 1923. Longridge, W. H., *The Spiritual Exercises of St. Ignatius Loyola,* Mowbray, London, 1919. Ambruzzi, Aloysius, *The Spiritual Exercises of St. Ignatius,* Mangalore, 1931. Puhl, Louis J., *The Spiritual Exercises of St. Ignatius,* Newman Press, Westminster, Md., 1951.

In the volume of the *Monumenta* cited above will also be found the principal *Directories* written in the sixteenth century by Jesuits who were closely associated with St. Ignatius. Of particular interest are those of Fathers Polanco, Gil González Dávila, Cordeses (published under the title of *Directorium Granatense*) and the official *Directory* of 1599.

Genesis of the Exercises

It is now known that St. Ignatius wrote the substance of the Spiritual Exercises at Manresa in 1522 but in the form

of notes made for his own personal use. During the next ten years he gave them more definitive form, and during the remaining years of his life he kept working on the book, perfecting it even in its details. The influence of some authors (especially that of Ludolph, the Carthusian author of the *Vita Christi,* of Jacobo de Voragine, Thomas A. Kempis, and other representative writers of the *devotio moderna*) has been found in the Exercises, but these various influences affect the work only slightly. The core and substance of his spiritual teaching came from the extraordinary illumination of soul which he received at Manresa. The most recent monographs dealing with these questions are: Hugo Rahner, *The Spirituality of St. Ignatius Loyola* (translated from the German by Francis J. Smith, S.J.), Newman Press, Westminster, 1953, a valuable and illuminating synthesis; Henry Pinard de la Boullaye, *Les étapes de la rédaction des Exercises de S. Ignace,* Beauchesne, Paris, 1950, and Pedro de Leturia, "Génesis de los Ejercicios de San Ignacio y su influjo en la fundación de la Compañia de Jesús," *Archivum Historicum Societatis Jesu,* X (1941), 16-59.

History of the Exercises

H. Bernard, *Essai historique sur les Exercises spirituels de S. Ignace, 1521-1599,* Louvain, Museum Lessianum, 1926—a rapid survey, with some striking, but not always well founded, ideas. Ignacio Iparraguirre, *Historia de la práctica de los Ejercicios de San Ignacio:* I *Práctica de los Ejercicios en vida de su autor* (1522-1556), Rome-Bilbao, 1946; II *Desde la muerte de San Ignacio hasta la promulgación del Directorio oficial* (1556-1599), Rome-Bilbao, 1954.

Studies on the Theory of the Exercises

The most important commentator of the Spiritual Exercises is Father Luis de la Palma (1556-1641). His classic work is *Camino espiritual de la manera que lo enseña el B. P. San Ignacio en su libro de Ejercicios,* Madrid, 1944.

Also worthy of special mention among the early commentators are:

Achille Gagliardi (1535-1607), *Commentarii seu explanationes in Exercitia spiritualia,* Bruges, 1882, and Francisco

Suarez (1548-1617), *De religione, tract. x, lib. ix,* cap. 5-7 (Vol. 16 of the *Opera Omnia*), Paris, 1856-61.

Other authors who have also written excellent commentaries are:

Antoine Le Gaudier (1572-1622), Gaspar de Figuera (d. 1637), Nicholas Lancicius (1574-1652), Ignatius Diertins (1626-1700), Aloys Bellecius (1704-1757), Balthasar de Moncada (1683-1768).

Since these notes are intended to be practical and schematic in form, we cite only the very best authors.

Among the modern commentaries, the most useful are:

José Calveras, *The Harvest Field of the Spiritual Exercises of St. Ignatius* (translated from the Spanish by J. H. Gense), Bombay, 1949. Roig de Gironella, *Teoria de los Ejercicios Espirituales,* 2nd ed., a digest-adaptation of Father Calveras' profound work, Barcelona, 1952. Francesco Calcagno, *Ascetica Ignaziana,* "Documenta," Marietti, Turin, 1936.

We may also mention here the names of Ponlevoy, Mercier, Meschler, Marchetti, Ferrusola, Denis, Nonell, and among recent writers, Valensin, Pinard de la Boullaye, Monier, Marchetti, Orsini, and Sierp.

Commentaries on the Exercises

Another group of commentators not only explain the theory of the Exercises but also give developments of the meditations, the notes, and other sections of the book. These commentaries are very useful when one is preparing the points for meditation to be given during retreat.

Among the modern commentaries of this type, we wish to single out the following:

In Spanish: Ignacio Casanovas, *Comentario y explanación de los Ejercicios Espirituales de San Ignacio.* Spanish translation by Pedro N. Isla and Manuel Quera. 6 volumes. Editorial Balmes, Barcelona, 1945-1948. Antonio Oraá, *Ejercicios Espirituales de San Ignacio de Loyola. Explanación de las meditaciones y documentos en ellos contenidos,* 5th ed., Madrid, 1954. Antonio Encinas, *Los Ejercicios de San Ignacio, explanación y comentario manual,* "Sal Terrae," Santander, 1952.

In Latin: Franz von Hummelauer (d. 1914), *Meditationum*

et contemplationum S. Ignatii de Loyola Puncta, 2nd edition, Freiburg, 1909. English translation, *Points for the Meditations and Contemplations of St. Ignatius of Loyola,* new and revised edition, Newman Press, 1954.

In German: Moritz Meschler (d. 1912), *Daz Exerzitienbuch des hl. Ignatius von Loyola erklärt und in Betrachtungen vorgelegt,* 2 tle., Freiburg, 1925-26.

In English: Joseph Rickaby (d. 1932), *The Spiritual Exercises of St. Ignatius Loyola, in Spanish and English, with a continuous commentary,* 2nd ed., Benziger, New York, 1923.

There are innumerable other commentaries on the Exercises: more than 800 authors have written commentaries or developments on the book. We may mention:

Aloysius Ambruzzi, *The Spiritual Exercises of St. Ignatius,* Mangalore, 1931, and *A Companion to the Spiritual Exercises,* Coldwell, London, 1931.

Joseph Rickaby, *Waters That Go Softly,* London, Burns Oates and Washbourne, 1923.

Georges Longhaye, *An Eight-Day Retreat,* translated into English by Bertram Wolferstan, Kenedy, New York, 1929.

Bucceroni, Ubillos, Rosa, de Boylesve.

Bibliographies

Most useful as a guide for study is the bibliography published by Father E. Reitz von Frentz, *Exerzitien-Bibliographie,* Freiburg, 1940. The catalogues of the Spiritual Exercises libraries at Enghien and Loyola, published by Fathers H. Watrigant and A. Oraá respectively, although compiled for a different purpose, may also prove useful as a tool for study. The review *Manresa* (Barcelona) publishes a classified listing of books and articles relating to the Exercises of Saint Ignatius.

The commentaries of Fathers Oraá, Pinard de la Boullaye, and Orsini contain ample bibliographies. Father Pinard's bibliography has very useful annotations and brief evaluations of the works listed.

For a brief and systematic survey of the principal modern studies regarding the Exercises, with some observations on current trends, we may refer the reader to our articles in *Manresa,* "Orientaciones sobre la literatura de los Ejercicios

de San Ignacio en los tres últimos decenios," 20 (1948) pp. 343-358, 21 (1949) 257-278. A brief annotated bibliography will be found in *Obras Completas de San Ignacio de Loyola,* Madrid, 1952, pp. 143-149.

Father Canuto H. Marín, in his *Enchiridion* of the Exercises, *Spiritualia Exercitia secundum Romanorum Pontificum Documenta,* Libreria Religiosa, Barcelona, 1941, has gathered together nearly 600 pronouncements of the Roman Pontiffs relating to the Exercises, together with statements of Cardinals, Bishops, and Superiors of Religious Orders. His explanatory notes accompanying the text are scholarly and at times very instructive.

PART ONE

Training of a Director of the Exercises

Fundamental Steps:

1. A clear and complete knowledge of the internal structure of the Exercises.

2. A profound and vital assimilation of St. Ignatius' main directive principles and of the spiritual teaching contained in the book of the Exercises.

3. Competence and skill in applying these principles and this teaching to the needs of the exercitant. This calls for qualities which have direct bearing on the Ignatian method, as well as other qualities of a more general nature with which we shall not deal in this work, v.g., the difficult art of conversation, the command of an audience, the use of appropriate style and choice of words, the study of public speaking, the necessary knowledge of psychology, pedagogy and asceticism.

None of these elements can be omitted in the formation of a director of the Exercises.

This formation must therefore include: continual and fervent prayer to Our Lord, Our Lady, the guardian angels of the exercitants, St. Ignatius and Blessed Peter Faber as patrons of the Exercises, etc.

The art of spiritual direction belongs to the supernatural order. For even the slightest step forward in this art, grace is necessary. This necessary grace must be gained by humble petition.

Personal understanding of the principles and methods of the Exercises, by putting them into practice in one's daily life.

Systematic and progressive study of the Ignatian technique. It is this point that we will develop in these notes.

Study of the Text

Method of study (from the Letter of Very Reverend Father General Luis Martín, March 1st, 1900) : study the book of the Exercises with earnestness and diligence, reflect and meditate on it; try to penetrate the full meaning of the text itself and to comprehend it; strive for a clear understanding of the common and primary purpose of the Exercises as a whole; strive for a clear understanding of the end proper to each week; strive for a clear understanding of the end proper to each individual exercise; investigate thoroughly with regard to the various exercises: the particular force and efficacy of each one; how the affections may be moved and the will drawn to the end proposed; their mutual connection and interdependence; try not to neglect or undervalue any document of the text; finally, try to bring to light all the riches hidden away in this treasure-house of the spiritual life.

A project of these proportions requires "long, diligent and tireless study" (Father Martín). If the method of study proposed by Father Martín seems to be exaggerated, we must realize that the work in hand consists in digging out from closely compressed passages a wealth of profound spiritual treasure.

For we find in this pithy little book, "Todo lo mejor que yo en esta vida puedo sentir, pensar y entender, así para el hombre poderse aprovechar a sí mismo, como para poder fructificar, ayudar y aprovechar a otros muchos" (St. Ignatius). "Omnia quae ad spiritualem instructionem et interiorem animae salutem conducere possint" (Suarez). "Perfectionem et quidem eius apicem" (Becanus).

Practical Norms for This Study

1. The most fruitful method for arriving at a profound understanding of St. Ignatius' thought is to collate and study parallel passages, that is, texts which express the same idea in different ways. St. Ignatius' language is terse and highly concise. To make it yield its full meaning, one must examine

the varying ways in which St. Ignatius expresses the same essential thought. One will thus become cognizant of precise shades of meaning and important nuances which underlie many of his expressions. The safest way of deepening one's understanding of St. Ignatius' thought is to track down the exact sense of his words and expressions. A useful guide for this kind of study is the word-index compiled by Father Calveras, *Ejercicios espirituales, Directorio y Documentos,* Barcelona, 1944.

2. Look for the relation of each phrase with the meditation as a whole. Only by examining each expression in its context shall we be sure that we are interpreting its sense correctly; only thus shall we discover the secret of St. Ignatius' technique.

3. To arrive at an understanding of the purpose of each day, each week, etc., we have at hand a safe guide in the study of the various petitions and colloquies, in which St. Ignatius customarily indicates the end which he is seeking. It is very helpful to compare the petition and the colloquy of one meditation with the petition and colloquy of the next, noting their gradual progression.

4. To grasp the inclusive pattern which St. Ignatius ordinarily employs, developing an idea or bringing the will gradually to a point where it will decide to do what it sees as most pleasing to God, it will be necessary to study attentively how the various additions, instructions, notes, meditations, are linked and co-ordinated with one another and with the general purpose of the Exercises.

5. Briefly, "the director must be thoroughly familiar with the book . . . and every time he reads it, he will draw fresh light and understanding from it" (Official Directory, c. 8, n. 4).

On Explaining the Exercises during Retreat

1. It is most necessary that the text of the Exercises be thoroughly understood. However, giving the Exercises is not the same thing as giving an exposition of the sense of such and such a paragraph.

2. For the director, the study of the Exercises must precede the retreat; for the retreatant, this study is something he

should do later. The retreatant has to have confidence in the director, as the Presupposition requires him to have. The retreat is not the time for discussion, but for growth in the spiritual life.

3. The retreat should be so given that it will be evident to the retreatant that the director has a mastery of the book of the Exercises and a real understanding of each section, each meditation, each document in the book. The retreatant should not get the painful impression that the director is wearily and laboriously fighting his way through an impossible maze of quotations and texts.

4. Regarding the use of philological and historical references, we do not say that they should be altogether excluded, but we do wish to indicate that they are to be used only when, and inasmuch as, they are necessary. It may, for instance, be judged necessary to have recourse to them when, either because of the type of retreatant or because of special circumstances, these references would really help to hold the attention of the audience or to bring out the sense of a particularly difficult passage.

5. The director's ordinary procedure should be to go directly to the heart of St. Ignatius' thought, to what the text itself means. Delaying on the words, or on the forms of expression, is always an obstacle to progress. The words of the text are meant to be vehicles of the thought; attention is brought to bear on them only insofar as this will lead us to the thought.

The Ignatian Method

1. The Exercises must be genuinely and authentically Ignatian. "The Exercises of St. Ignatius will always be one of the most efficacious means for the spiritual regeneration of the world and for the establishment of true world order, but only if they remain authentically Ignatian" (Pius XII, 27 October 1948). In general, this should be said: the annotations, directions and rules, the entire method of giving the Exercises as it is given in the book of the Exercises, ought to be followed closely. It was St. Ignatius' own teaching that if this is properly done, abundant fruit will be gathered from

these meditations; but if the prescribed method be neglected, very little benefit will be gained (Gil González).

2. Being genuinely Ignatian does not mean a word-for-word, mechanical parroting of the text. Paradoxical as it may seem, it would be un-Ignatian in most cases to give the Exercises in this way. This would be to use the text for something not at all intended by St. Ignatius, who wrote the book for the director. In it he gives the director the general structure, the framework, the plan of the fundamental elements and the guiding principles. Just to read out the Exercises as St. Ignatius wrote them would be like serving unprepared and uncooked food to the retreatant. There would be lacking one element which to St. Ignatius' mind is an essential one, one which is part of the director's duty: the adaptation of each meditation to the present condition of the retreatant.

3. The text should serve as a guiding-light leading us in our effort to enter into the mind of St. Ignatius. We may point out in passing what Pope Paul III himself suggested: that the enduring and timeless efficaciousness of the Exercises springs from the fact that what St. Ignatius' masterful pages give us is really the purest doctrine of the Gospels. An anonymous writer of the sixteenth century had already described the Exercises as "the Gospel itself set forth in systematic and practical order to teach men how to pray well and live well." To study the text of the Exercises in the light of the Gospels is really to penetrate into St. Ignatius' mind and to draw, as he did, from the same lifegiving and fruitful source of action.

4. To be truly Ignatian one should not delay on the surface, so to speak, of the text; one must go beyond it into the mind of St. Ignatius, to the mainsprings of his spirituality. Only after we have steeped ourselves in the Ignatian ways of thinking and even reacting, can we, without fear of mistake or danger of distorting the Saint's real teaching, apply the method of the Exercises to the needs of each soul and draw from the spirituality of the Exercises what is best for each retreatant.

5. Briefly, the Ignatian method is not the mechanical repetition of the text of the Exercises, but—always with "fidelity to its spirit and method" (Pius XII)—the judicious and ap-

propriate application of its essential teaching to the needs of each retreatant, so that he may put order into his life and work out the problems he has in his spiritual life. The more perfectly one assimilates from the Exercises the mentality of St. Ignatius—his attitudes, judgments, evaluations, and even reactions—the better will he be able to communicate to souls the basic life-giving truths which the Exercises contain.

6. This communication can be effected only if the essential elements of the Exercises are given, and application of these made, in the way intended by St. Ignatius. Otherwise we would have not an adaptation, but a distortion, perhaps even a deplorable mutilation of the Exercises.

The Congress of the Spiritual Exercises held in Barcelona in 1941 defined what elements have traditionally been considered as essential, in order that the Spiritual Exercises may be made in conformity with the Ignatian method. These elements are:

1. The purpose or end of the Exercises. This is indicated in the text [1, 21, 233].

2. Steps for the attainment of this end. These are: acceptance of the ideal (Principle and Foundation); purification of soul through contrition (First Week); total self-oblation to Christ (Kingdom); knowledge and love of Christ (Second Week); establishment of order in the three powers of the soul: understanding (Two Standards), will (Three Classes), heart (Degrees of Humility); election or reformation of one's way of life; an introduction to the contemplation of the Passion and the Resurrection; life of union and familiarity with God (Contemplation for Obtaining Love); providing means for further spiritual progress (Methods of Prayer, General Examen, etc.).

3. Manner of application: prayerfulness and recollection, in the perfect degree described by St. Ignatius; diligent personal activity during the meditations; impetration of grace (Colloquies, petitions, penances).

4. Self-examination: watchfulness over oneself throughout the day (Particular Examen); especially regarding the meditations (Reflection on the meditation); constant attentiveness to the inner motions of grace.

5. The necessary instructions and explanations regarding the end and the steps for attaining the end of the Exercises.

Adaptation

Adaptation, rightly understood, constitutes, as is well known, one of the basic elements of the Ignatian system; but it is also one of the most difficult to handle rightly. If the necessary adaptation is not made, the truths of the Exercises will not be judiciously applied, and thus they will not produce the desired results. If, on the other hand, one is led to the opposite extreme by an excessive desire for adaptation, the genuine spirit of the Exercises is watered down and the effects intended by St. Ignatius will not be obtained.

"To depart in greater or lesser measure from the genuine Exercises of St. Ignatius merely for the sake of variety and adaptation and still expect the fruit which the Exercises are wont to produce would be an illusion" (P. Ledochowski). Pius XII warns against the double danger in this matter: either to dilute the Exercises "in the colorless waters of excessive adaptation," or—the more serious danger—to remove "some essential parts from the Ignatian system." It is often the temptation of originality, "an excessive preoccupation with novelty both in one's language and in one's presentation" (Toni), that leads us to this extreme.

Adaptation is difficult principally because there are so many variable factors involved in each retreat. One must have considerable experience, prudence and knowledge of circumstances if one is to adapt the Exercises skillfully and successfully. Here we can set down only general principles, pointing out what factors must be taken into account if this problem of adaptation is to be solved satisfactorily. The concrete circumstances, as we have already indicated, will influence the manner of adaptation. These factors are: the natural capabilities, temperament, health, character, education, and circumstances of life of each retreatant [18-20]; the purpose or end intended in this particular retreat; the choice of the subject-matter, which must meet the needs of the retreatant and be adapted to his concrete reactions [4, 17]; the concrete conditions of the retreatant's spiritual life, the way in which he brings these conditions to bear on his spiritual growth.

Qualities of the Ideal Director

One who aspires to be a director of the Exercises should keep in mind the qualities which a director should possess, so that all during his years of training he may keep striving to reach the ideal set before him. In general, these qualities may be reduced to two: light and inspiration of the Holy Spirit, and natural gifts developed through training and experience. More particularly, writers on the Exercises require the director to possess especially the following qualities:

1. Holiness of life. The Exercises are really a life that is communicated to souls. The more perfectly one possesses this supernatural life, the better will he be able to communicate it to others. The retreat-master, properly speaking, is not the director. He is rather the instrument of the principal director, God [15]. He will be a more apt instrument the more closely he is united to God our Lord. The director ought to be a master in the art of prayer, a discerning judge of the various movements of the soul in general, and of the election in particular.

2. A very great attentiveness to God's action on the soul. "It is the director's duty to cooperate with the divine action" (Dir. Cordeses).

3. "Discernment of spirits. Long experience in meditating on the Spiritual Exercises and in directing souls" (Cordeses).

4. Familiarity with the spiritual life and a good basic understanding of dogmatic, moral and ascetical theology.

5. Knowledge of the retreatant, of his problems, of his state and condition of life, of all the circumstances that may have a bearing on the progress of the retreat: prejudices, capabilities, aptitudes, desires . . .

6. Prudence and tact.

7. An ample and varied store of thoughts and reflections which are to be drawn, not from substitutes for the Ignatian meditations, but from a thorough penetration and complete command of the rich substance of the Exercises themselves.

Some Notes on Giving Points for Meditation

1. Fundamental norm: the purpose is to give a method and order of praying. The points should therefore provide whatever is necessary for attaining this objective. This will vary according to the various kinds of retreatants. In general, the more spiritually advanced the retreatant is, the less time should be spent in developing the points for meditation, and vice versa. Ordinarily too the time spent can be made more and more brief as the exercitants gain a greater familiarity with prayer. Subjects which lend themselves more easily to development, like the Passion, should normally be presented more briefly.

2. The exercitant must be taught how to pray and how to examine his conscience, if he does not already know how to perform these exercises. Some directors in dealing with retreatants less accustomed to meditation have found it profitable at times to meditate aloud with them. It is a good practice, too, during the course of the retreat, to join actual practice to theoretical instructions which the director may give.

3. In the same way the director should impress on the retreatant, without fear of repeating himself, the need of personal effort during the meditations, in the examinations of conscience, in his free time, etc.

4. It is necessary also to instruct the retreatant with a view to his future spiritual growth, explaining to him the dogmatic truths on which the meditations are based. "Little by little and very briefly every opportunity should be used to instruct, to encourage and direct the retreatant at every step, for in this way he will easily advance and be encouraged to make further progress. This is the method by which boys are tutored in every art; to do anything else would produce only confusion and discouragement. The whole book of the Exercises requires this, and thus it follows no pedagogic method or order, taking for granted that the director will supply this" (Gagliardi).

5. The basic ideas ought to be well grasped by the director, and the manner of presentation carefully prepared, according to the director's own character and abilities. "The director should have made long and careful preparation, and if he has

already given the Exercises frequently, he may abbreviate the time for preparation, but the immediate preparation should never be omitted. This preparation has to be his own work. He may make use of other people's notes and books, but he will find most useful the fruit of his own experience and his own effort."

6. Personal effort is just as important for the director as it is for the exercitant. Without this double personal effort, the genuine Exercises of St. Ignatius cannot be made. Thus it is that little fruit is gained from the cut and dry explanations of a director who does not take the trouble to keep constantly revitalizing his retreat in accordance with his own new experiences, with the demands of changing circumstances, with the peculiar needs of the exercitant.

7. Striking phraseology, beautiful thoughts, the appeal of stimulating reflections are not to be sought as the end of one's efforts. They are only means to an end, no more. Their only purpose is to impress the essential ideas deeply in the soul. If the mind pauses to take delight in the manner of presentation, precious time can be squandered on trifles which distract the mind from its necessary work. What should be only a means, albeit a useful and important one, becomes an end in itself. But as long as the director keeps in mind the principle that these are mere means, he should work at the manner of presentation with utmost care, especially when he is addressing educated people. A sober and restrained presentation does not of itself rule out an imaginative and striking development of thought. The director should express himself clearly, concisely and vividly. It is good to remember, however, that "after a talk which is too brilliant, the exercitant busies himself with jotting down notes instead of meditating. The work at hand is not literary creation; it is the leading of souls to God" (Frédérich).

8. The key to success is to be found in a complete giving of oneself to the retreatant. This complete dedication will involve much self-denial and self-sacrifice. It is a hard task, which involves no little strain, to lay aside every other concern and to interest oneself in small and at times even bothersome details.

PART TWO

Objective of the Exercises

The Exercises may be made with different purposes in view: the solution of a definite problem, the choice of a state of life, to learn how to pray, growth in grace, the practice of penance, overcoming a state of tepidity, and many other like objectives. These are all particular, subjective, personal ends which must be taken into consideration in the direction of each soul, so that they may be fitted into the total process of the Exercises. Underlying all these particular objectives, however, is one which is the essential end or purpose of the Exercises themselves. All other particular objectives will be attained only in the measure that they are integrated with this general, essential end.

Commentators have described this essential purpose in various ways. This diversity is due to the different points of view they took when examining this end of the Exercises, to the varying emphases they laid on the elements they thought should be highlighted according to the different circumstances in which they lived, or the different people for whom they wrote. This diversity of viewpoint is manifested in the various ways by which each commentator has the Exercises bring about certain results in preference to others. But with regard to the basic purpose which the book of the Exercises itself states so explicitly, the authors do not differ.

In an effort to keep our study as objective as possible, we will quote the exact words of the text of the Exercises, trying thus to indicate, not to enlarge upon, all the elements which St. Ignatius himself considered as fundamental. The passages in the book of the Exercises which throw light on the purpose are: 1, 21, 87, 189 (b), 233. The ideas expressed in these passages can be set down as follows.

General and Ultimate End

To obtain "health of soul" *(salud)* in the highest degree of perfection possible to each one [1]. St. Ignatius uses the word *"salud"* (health); this means more than just "salvation"; it adds to the notion of salvation the implication of a

life lived with a certain harmonious well-being, with spiritual faculties operating and developing not only normally, but with ease and readiness. This health is the integral perfection of each exercitant, his being able "in all things to love and serve the Divine Majesty" [233].

The More Particular and Immediate End

"To find the will of God in the disposition of (one's) life" [1].

1. First and foremost: to find the will of God in the general direction of one's life.

The election of a state or way of life is therefore the practical objective for those who have not yet found what God's will is for them in this regard, or for those who believe that they ought to set aright a choice that has already been made. But the total and complete end or purpose of the Exercises cannot be reduced to the choice of a state of life. First, because if this were true, the Exercises would have no usefulness for many classes of people. Secondly and principally, because the doctrine of the Exercises is of much wider application; it can be brought to bear on other things besides an "election;" unless, of course, the word "election" is taken as applying "not only to a choice of a state of life, but also to any choice regarding any of our actions and habits of life" (Nadal, MHSI, EN. IV, 157).

2. Then, after finding God's will, to conform oneself to it as fully as possible both in the general direction of one's state of life and in all its details. This means "looking for, and finding, the special character which God wants us to put into our life: more contemplation, more penance, more active work. It means making the decisions which here and now are required by the state of our soul, or by the external circumstances of our life, the degree of progress we have already made, the demands of grace on us, our spiritual advancement or failings, etc. . . . The Exercises bring the soul to the state wherein it can make these decisions on a wholly supernatural plane, with complete generosity" (De Guibert).

For the attainment of this end the Exercises provide the following means: *Negative:* "To rid oneself of all inordinate affections." *Positive:* "To prepare and dispose the soul"—in

practice, "to re-order one's life according to the pattern of Christ's life, imitating Him in fulfilling at each moment the divine will sought for and found through prayer" (P. S. G. Nogales).

Affection: An attachment, small or great, to some one person or thing. *Inordinate:* An attachment that is less, or greater, than it ought to be. When an affection does not lead me to God (as right order demands) this is because it is held and tied down by some creature. Therefore that creature, that affection or attachment, does not serve as a means enabling my soul to ascend to God who is its end, as right order demands. Rather it is a stumbling-block, a barrier, which impedes my soul's way to God, or at least distracts me and delays me uselessly along the way. That is why it is *inordinate,* or disordered. For an attachment to a creature to be well-ordered, it is not merely enough that it is not inordinate; it should also tend ordinately toward God.

This two fold task, negative and positive, includes the conquest of self, that is, as St. Ignatius explains: "that our sensual nature should obey right reason;" "that all of our lower faculties be brought into greater subjection to the higher" [87].

Summary of the Gradation of the Ends and the Means

We prescind here from any particular *subjective* ends, which are really just particularized applications of the *objective* end which we are here discussing.

In the *Spiritual Exercises* these objectives are sought: the conquest of one's self in order to overcome inordinate attachments, in order to prepare and dispose the soul to find the will of God, in order to attain health of soul, that is, to be able in all things to serve and to love God our Lord.

Notes

1. The Exercises do not *give* perfection. They prepare and dispose the soul for it.

2. The choice of a state or way of life and the reformation of one's life are only two particular applications of the general end of the Exercises.

3. St. Ignatius gives us in the Exercises what might be

called a compendium of the pursuit of perfection, a résumé of the stages of the spiritual life up to its highest point, and an exercise, brief but intense, in the ways of the spirit.

4. Each soul will find in the Exercises whatever it needs for the attainment of the highest perfection it can reach in the spiritual life: the ways of praying most suited to its needs, the principles of spirituality that it must follow to arrive at the highest perfection it can in fact attain. "Merely to teach beginners a good method of praying and of making a general confession, without trying to open the way to other methods of prayer or higher contemplation, and to the hidden experiences of souls who have attained to union with God, is clearly a serious mistake" (La Palma, Bk III, chapter 2). "Unless the retreatant himself hinders this through his lack of good will or his inconstancy, the Exercises will lead to the highest evangelical perfection" (Gagliardi). "Progress will be made to the very highest perfection and sanctity" (Becanus). "They contain the perfect method for the formation and development of each one's interior life" (Blondo).

5. The *complete* Spiritual Exercises have in view souls whom God calls to a life of perfection. Thus their concern is not with the choice of a life of perfection, but rather with the choice of a definite state of life, or of a particular way within the state of life chosen, wherein the life of perfection is to be lived.

6. The Exercises presuppose a divine call not precisely to the active apostolic life, but to the apostolate. An exercitant cannot close his eyes to the apostolic mission which God entrusts to him. He may choose to embrace the contemplative life, or the married state, but no matter what his choice is, he should keep before his eyes the needs of souls, offering up his work and prayers for them.

7. After what we have just considered we now see more clearly how it can be truthfully said that the fruit of the Exercises is to gain a spirit of prayer, to attain perfect union with God, full conformity to His will, etc. These are the most effective means for attaining the highest perfection and, in any particular state in which the soul finds itself, they are

very frequently the means most conducive to the removal of inordinate attachments and the finding of the will of God. These are, then, subjective ends, and they have an intrinsic value for the soul, but they are not the final end, nor the general, or absolute purpose of the Exercises. "Our holy Father St. Ignatius was aiming at the attainment of perfection, even the very height of perfection, when in the Exercises he wanted the exercitant to advance to such a point that he would have the same mind as that of Christ Jesus. He leads the exercitant by no other way than that which Christ walked, a way marked by the prints of His sacred feet" (Becanus).

Principle and Foundation

Principle: inasmuch as it states a truth of the speculative order. It is directed to the understanding.

Foundation: inasmuch as it states a truth of the practical order; the norm man must follow in the concrete conditions of his life. It is directed to the will.

Connection with the general end of the Exercises: To attain the end which we have just indicated, man must put order into his life. Remember that the Exercises are made for this purpose: "to conquer oneself and put one's life in order" [21]. Since putting one's life in order consists in conformity of action with a given norm, St. Ignatius lays down the norm of the Principle and Foundation, the fundamental rule of order: man should do all things in accordance with the end for which he was created and in the way God wants them done. By acting in accordance with this norm, we put our lives in order.

Thus, order in the concrete is the use of things for the end for which they were made and to the extent that they will attain that end. And disorder is the use of things for a purpose for which they were not made, and the use of them in a way which would displease their Maker and Owner, even if such a use is not contrary to their nature.

To act in this way would be to act irrationally, to do violence to nature, or at least to right order. From this follows also the moral disorder in a world which does not follow the rule of the Principle and Foundation. It is because of this

that St. Ignatius begins by telling us why things were made: to lead us to God. More concretely and more briefly: order is the use of things in so far as they lead us to God. This, then, in synthesis is the guiding rule that should regulate all of life. It is also the synthesis, the sum and substance of perfection.

In the principle and foundation the exercitant should arrive at the realization: 1) that the deepest meaning of all created things and of all reality consists in this: that all things depend utterly on God and that they should be used only as God wishes them used; 2) that any other end or purpose is an absurdity and sheer nonsense. Creatures have no real value except as means to this end. Used independently of, contrary to, this end, they become only obstacles; 3) that conformity with this end should be the one rule, the light that must guide us through life.

On Explaining the Principle and Foundation

1. Saint Ignatius instructs us to propose the subject-matter of this consideration. The Principle and Foundation, then, is not strictly speaking a meditation. It can be, however, conveniently proposed as a meditation, as long as it is not aimed at arousing the affections, and as long as there is no useless delay on pious reflections which can take up too much attention and distract the mind from the purpose for which the Principle and Foundation is given. This explanation should rather help the exercitant to reflect on these truths and deepen his understanding and realization of them.

2. The explanation should be "such that the exercitant may have the opportunity of finding what he desires" (Dir. Ign.). By this we mean: the exercitant should by personal effort determine for himself how in the concrete he can reduce this norm to practice in the actual conditions of his life. As long as the exercitant does not make this practical application of the Principle and Foundation to himself, as long as it does not become the living guide of his life, it will remain something inert and sterile in his soul. It will not exercise a vital influence, it will not be assimilated into his spiritual life.

3. The time spent in explaining the Foundation should be, preferably, brief. Spend whatever time is necessary in order that the exercitant may understand what this norm of life is

and why it must be the norm of life, see its connection with the end and purpose of the Exercises, and make it a living principle in his soul. Saint Ignatius himself, at least in some instances, spent two days in explaining this consideration (MH Ex. 1096). We should bear in mind that at this point in the Exercises there is no question yet of removing any disorder, or even of striving to remove any inordinate attachments or of putting them in due order, but merely of seeing the reason and necessity for this, of arousing the desire to do this. What we are striving for here is that the mind reach "a profound understanding of this end and what it means" (Le Gaudier); that the soul come to "an unshakeable resolve to attain this end" (Gagliardi); to "impress into the mind a clear and profound knowledge and understanding of this end that we may be moved to will its attainment efficaciously" (Ceccotti); "It is of the greatest importance that the mind understand this end thoroughly and penetrate its meaning profoundly" (MH Ex. 1107).

4. Above all in the repetitions it is necessary to consider the real difficulties that stand in the way of the attainment of this end in life, to see these difficulties in the light of the principle and foundation. Thus the exercitant will know how in actual practice the principle and foundation should guide and regulate his life. He will also see what actions must be brought into conformity with this norm and the various circumstances in which all this should be carried out. (Cf. Polanco, MH Ex. 807 and the Dir. Gil González Dávila, MH Ex. 910).

5. Throughout the Exercises the Principle and Foundation should be reduced to practice by means of the preparatory prayer, which is really a summary of the Principle and Foundation itself or rather a practical application of it. In the preparatory prayer we beg for the grace to enter our prayer with the right dispositions of the Principle and Foundation.

6. The Principle and Foundation forms a single indivisible unit. "In practice, nevertheless, it is more convenient and also quite easy to divide the subject-matter" (Ponlevoy). But this must be done in such a way that we do not thereby lose sight of the total structure of the consideration. Its logical unity should not be obscured, because the principal force and efficaciousness of this consideration lies in the penetration of

this total synthesis as an organic whole. Saint Ignatius proposes the following division: the end for which man was created; the means of attaining this end; the difficulty of choosing between this or that means; hence the necessity of putting oneself in a state of indifference (Dir. Vitoria MH Ex. 792 and 1139).

Explanatory Notes on the Principle and Foundation

Man: any man; all that is in man. *To praise, reverence, serve:* (Ponlevoy) what is important here is that the end of man be understood as an organic whole, a unified synthesis, and not that each of the terms be examined singly. The end and purpose has two aspects: 1) the glory of God which follows from praise, reverence and service; 2) the health of the soul (salvation and perfection) which constitutes supreme happiness. The extrinsic glory of God coincides with health of soul. Praise, reverence and service are particular ways of glorifying God. This glorification of God must be attained in all the details of everyday life; it must embrace all our relations with God. The reason for this is clear: man is surrounded by God's dominion. It is only natural that God, who gave man everything that man is and has and uses, should have the full right to ask man to use all things with reference to his Creator.

To serve: every creature is wholly dependent on God not only for its being but also for its particular mode of being and activity. Thus, man must as man be subject to God. For him the total dependence of creaturehood is service. To serve God is to depend wholly on Him, to be entirely subject to Him (Ponlevoy).

Tantum quantum: this rule includes 1) purity of intention: the exclusion of false and spurious ends; 2) right measure in the use of creatures.

Indifference: this is the fundamental disposition which the will must have if it is to observe and enforce order. It is the resolute will to embrace in every instance what it sees as most conducive to the end. Indifference implies an effective renunciation of all that is not God and of all that does not lead us to God. In practice it means this: to want whatever God wants of me, and to want that alone. It is not, therefore, to

desire nothing at all, but rather to prefer nothing on my own until I see what God wishes me to do. This disposition of will does not require an absence of all contrary inclinations of our sensual nature. The exercitant should implant indifference in his soul (Cordeses, MH Ex. 953).

St. Ignatius proposes: 1) the objects of indifference: all created things; 2) the limits of indifference: "in all that is allowed to free will . . . and is not forbidden to it"; 3) the concrete manner of practicing indifference: "not preferring the more pleasing thing, but desiring only what is more conducive to the end."

Desiring only: an obvious, immediate deduction from the general principle that man was created for God alone. Any other objective is disordered, since it hinders man's way to God.

More conducive: "this norm is already implicit in the *tantum quantum* rule. Creatures are to be used only inasmuch and in so far as they help me attain my end in life. When in a given instance one creature helps me more than others, I should make more use of the one which helps me more; that is, I ought simply to prefer it to the other creatures which help me less" (Calveras).

In practice then, to use what is less conducive to the end, when I am able to use what is more conducive to it, implies that I am setting aside for myself, for my own selfish purposes, a definite number of creatures. I am then using these creatures for a purpose other than the service of God, and this is opposed to the Principle and Foundation. "To take from the outset the very general resolution of choosing in each instance that which best leads me to my final end is the only sincere and efficacious disposition of soul to have. This is the disposition of dedicated men who are true to their convictions, of efficient and enterprising and successful men. This is how we act when we are earnestly bent on attaining an objective: we take the surest, most efficient, and most effective means" (Encinas). Here is also called into play what we may call the logic of the heart. It is impossible to be fully given over to a cause, to make it the supreme goal of all our desires, and not try to attain it in the surest, swiftest and most effective way possible.

Notes

1. In the Principle and Foundation, St. Ignatius "with remarkable directness and consummate mastery poses and solves the whole problem of humanity, of every man, of the deepest meaning of man's existence" (R. Vilariño).

2. Thanks to the Principle and Foundation, "the spiritual life is not an array of disconnected truths. The Principle and Foundation goes down to the very root of human existence, to the transcendent element in man. It takes man out of his littleness and narrowness and places him in the heart of reality: the life-giving truth of his dependence on God" (E. Böminghaus). "Here we gain a new understanding of the spiritual life" (Segarra).

3. "We must note that all evangelical perfection is contained in this foundation and that from the start of the Exercises St. Ignatius demands this perfection—in desire, at least, and in determination" (Gagliardi).

4. The Principle and Foundation is a compendium and synthesis of the Exercises (Ceccotti).

5. "Not rarely a retreatant may find himself turned upside down by the Principle and Foundation. Ordinarily, however, it works slowly. It is like a seed planted in the soul. It germinates by its own proper virtue, but it needs time. Meanwhile, we dig all around it, and pull out the roots of sin, and above all keep nourishing the seed by reflection on congruous truths" (A. Oraá).

6. In setting forth the end of man, St. Ignatius enumerates explicitly only those elements which he needed to set down as premises from which the rule of order could be deduced. The other elements: the glory of God, our own perfection, the love of God, are implicitly included in other parts of the Exercises. In the older directories these other elements were often explicitly dealt with in the Principle and Foundation (v.g. *Dir. Cordeses,* MH Ex. 952).

7. In the Principle and Foundation all creatures are given their proper value, their right orientation. To evaluate all things according to this criterion of value is to appraise them by God's own standards.

8. St. Ignatius demands indifference, not so much in order

that we may abstain from using creatures, but that we may use them in accordance with right order.

Process of the First Week

End of the First Week: "contrition, sorrow, tears for sin" [4]; a detestation of the disorder in my actions and of vain and worldly norms [63]. "To have compunction of heart, and to remain in that state of compunction for several days in order that the soul may be cleansed and purified from sin and thus prepared for the following weeks (*Dir. Cordeses,* MH Ex. 958).

Steps in the Attainment of this End: the retreatant has seen in the Principle and Foundation the theoretical norm which should regulate his actions. All of St. Ignatius' efforts will be directed to bringing one's life into conformity with this end. As his first move in this campaign he traces a plan directed at removing all obstacles, the disorders which make progress impossible, since they are directly opposed to the practice of the Principle and Foundation.

There are three clearly marked out stages in this plan:

I. *Making the exercitant realize the disorder in his life:* The process that follows is really the same process which St. Ignatius employs at all the decisive moments in the Exercises. It is like a common pattern which he uses time and again during the course of the Exercises. An understanding of this process gives one a grasp of one of the profoundest and most characteristic aspects of the psychology of St. Ignatius.

1. St. Ignatius starts out by presenting the objective basis of the entire process: the disorder considered in its concrete reality. In order that we may realize this in the most objective manner possible, he first considers this disorder in others: in the angels, in our first parents, in another man. He wants the exercitant to see this problem of sin as something outside of himself, so that no fears or prejudices may cloud the clarity of his realization of it.

Note that St. Ignatius is, in fact, principally concerned with mortal sin because it is the principal disorder. But his procedure holds good for any other disorders and ought to be applied to them whenever the needs and the condition of the retreatant call for such applications. By applying his method

to one concrete case, St. Ignatius shows the soul how it may be used with regard to other problems in life. St. Ignatius himself applies this method to less serious disorders in the triple colloquy of the Third Exercise [63].

2. He then leads the exercitant to a knowledge of the disorder in itself. He points out the consequences of the real events considered in the First Exercise. From these effects he traces the characteristic notes of the disorder itself [50, 53]. All the while he is bringing the reality of the problem of sin nearer and nearer home to the exercitant himself, by presenting him with considerations that show its points of contact with himself. The angels were creatures like him; Adam and Eve, although created in a special manner, were human beings like him; and the man in the third point of this meditation is both man and sinner like himself. To deepen this realization, he brings further light to bear on the effects of this disorder: hell, death,—so that the exercitant may see in even greater detail the nature of sin.

3. Making the exercitant realize his own disorder, his own sins. St. Ignatius makes the exercitant see the disorder he has himself been guilty of, the sins he has in fact committed, from the viewpoint of sin considered in itself. Here the personal and particularized application begins. The exercitant makes this personal application by reflecting during his meditations and above all in his examinations of conscience. In these exercises he will see his sins and his inordinate attachments with greater clarity.

II. *Bringing about detestation for this disorder:* This detestation of the disorder in one's life is the great Ignatian weapon in the First Week. A soul that acquires a sincere and deep hatred for sin, or "shame . . . and confusion" [48], cannot long remain in sin; it will find itself filled with sorrow and contrition.

This horror is an effect of the realization of the malice and ugliness of sin. The soul instinctively hates and recoils from whatever is ugly and evil. To arouse this disposition in the soul St. Ignatius dwells on the ugliness of its own disorders and sins. He wants the heart and the affections to be moved by this because he wants to create a phobia for sin. The more deeply penetrated the exercitant is with a realization

that this disorder is his own and within himself, the more he feels personally identified with it, so much the more readily will he be filled with a profound aversion for it. To this end St. Ignatius multiplies: repetitions and résumés: the unhurried consideration and intimate assimilation of these ideas will necessarily leave in the soul a deep-seated hatred for sin; colloquies: the most important and most difficult dispositions which the soul must strive after and for which it needs special graces from God are precisely the things St. Ignatius puts down in the form of colloquies. He urges the exercitant to beg persistently for these graces because nothing is so important at this stage than that he be steeped with this shame for his own sins.

III. *Amendment of life:* This is an effect of the detestation for sin which makes the soul turn away and thrust aside from itself, instinctively, what it abhors. The entire psychological technique of St. Ignatius is directed at this point to arousing this instinctive repugnance so that the soul may put away all disorder from itself by a quasi-reflex reaction. This is the secret of the effectiveness of reflecting deeply on the Ignatian truths, and of the colloquies frequently repeated.

This instinctive repugnance should not be something blind. It must seek to uproot the causes of the disorders themselves, the root of evil in the soul. This is what St. Ignatius does especially in the famous three colloquies of the Third Exercise. Only in this way can an effective and lasting reform of life be made.

Summary of the Fruit of the First Week

Knowledge of self and of the disorders in one's life: "to know the interior state of our soul" (Le Gaudier).

Shame and confusion for one's own sins and detestation of all disorder.

Purification of soul [32].

Reformation of one's life at the very root, i.e., the disorder itself [63].

Meanwhile the soul is gradually acquiring virtues [327].

There is a further, more hidden objective in this entire process, something going on below the surface, so to speak: preparing the soul for the work of the succeeding Weeks.

During the First Week various paths are opened up which lead on to further objectives. Many of the points are like seeds which will grow and reach full flower only in the Weeks following.

To this more hidden end are directed:

The desire to make resolutions to do something great for Christ [53].

The presentation of Christ as our redeemer, recalling his coming, his teaching, his example [71].

Arousing the desire to realize and acknowledge all that the retreatant owes his Savior [71].

The tracing in more general lines of the plan for reform and re-ordering of life which later will be made more explicit [61, 63].

Notes

The *Examen* is very important. It is the first thing that must be taught. It is the easiest way of setting the retreatant on the road to prayer. It is the basis for all the personal effort that must be made in order to come to the necessary knowledge of one's self and the detestation of all disorder in one's life. During St. Ignatius' lifetime, several days were spent on the Examen at the start of the Exercises. It made up a sort of pre-Week.

The Examen also provides the basis for the application of the Principle and Foundation. Thanks to the Examen the soul sees in the concrete which creatures lead it to God, which ones take it away from Him, what disordered tendencies remain within it.

The *Particular Examen,* according to Nadal, is made "not only for the avoidance of sin, but for greater progress in the spiritual life" *MHSI, EN,* IV, 465.

"The *Particular Examen* is a means of keeping the soul wide-awake and active through all the hours of the day, so that man may reach the end which has been set before him, and reach it in the most earnest and efficacious way possible. The Particular Examen fosters a state of soul which keeps man attentive" (Casanovas).

Gagliardi makes this observation, with regard to abnormal cases: "The Particular Examen of faults is of the greatest importance for all, but the rather precise way of making it

by means of lines can be of no use and harmful for scrupulous people or for those who have poor memories or little or no imagination. Such people should make their examens in some other way which they may find more useful."

First Exercise: this exercise may be said to be the reverse side of the Principle and Foundation. Here we see the very terrible consequences both of the disregard of the end and purpose of man and also of the lack of indifference; we see the false reality of creatures when used independently of their true end. "St. Ignatius does not present the sinner with abstract reasoning which would make no impression on his soul. Instead he confronts him with the drama of true happenings, whose causes and effects should move him strongly and deeply" (Oraá).

Colloquies: their purpose is to arouse a horror and detestation of sin and disorder, a desire for true order in one's life, so that inordinate attachments may be uprooted from the soul. In these colloquies the exercitant "pours out his soul under the motion of the Holy Spirit" (I. Morán).

Meditations on death and judgment: These have been used from the earliest days of the Society, and are very useful for confirming the meditations of the First Week. It is in the light of death and judgment that the soul sees most clearly what sin is, and what the world is. The meditation on judgment is especially helpful in bringing about the realization of the supreme transcendence of the Principle and Foundation, since it is this norm which the Divine Judge Himself goes by in that all-important instant. "It is mainly the meditation on death that gives us this knowledge of the world from which springs the abhorrence for all that is worldly and vain and the will to put them away from one's self. It is for this reason that this meditation is usually made and it should be made at this point" (La Palma, Bk. I, C. 23).

"One who lives his life in the light of death has shut the door and cut off at the very roots all outside influences that can bring him trouble and a relapse into sin" (La Palma, Bk. I, C. 23).

Observations

1. "There is no sinner so great that he cannot be moved to

repentance by the First Week; nor is there anyone so holy as not to need some improvement with regard to venial sins, their causes and roots in his soul" (Gagliardi).

2. "The First Week will also help to arouse in us zeal for souls, so that, detesting serious sin in others, we will work for their spiritual welfare" (Gagliardi).

3. St. Ignatius brings the exercitant to "perfect contrition, leading him by degrees from very imperfect motives to the most perfect ones. Thus, he who, at the start, considering only himself and his own interest, was deeply moved by the fear of hell, now, forgetting himself and seeing what one offense against God deserves, cries out in wonderment that all other creatures do not rise up against him" (La Palma, Bk. I, C. 20).

Structure of the Second Week

Connection of the Second Week with the First Week and with the general end of the Exercises: here we are given the answer to the question asked in the First Week: "What ought I to do for Christ?" [53]. The soul has to fill the void left in it by the uprooting of inordinate attachments; it has to channel the energies that have surged up within it from contact with such vivifying truths. St. Ignatius attains this objective by directing the soul to Jesus Christ. Our Lord will fill the soul as no one else can, and in Him the soul will find the pattern of all perfection. Our Lord draws up a magnificent program which is directed to this: that the retreatant's mind and will and heart may be filled with Him, may come to know Him and imitate Him in the fullest possible way.

The whole man, then, is won over, and this total involvement, this complete conquest of the exercitant by Christ, assures the success of the undertaking. Knowledge and love are vital acts. Only by means of them does one become like Christ. It is by means of them that the soul shall also find spiritual health, since Jesus Christ is the soul's true life. He shall fill the soul with this more abundant life.

Jesus Christ communicates this life: by His teaching: "Thou hast the words of eternal life;" by His example: "He who follows me shall have the light of life;" by His own Person: "I am the Life . . . and he who remains in me shall

have eternal life." The knowledge and love of both the teaching and the Person of the Redeemer, and the following of Him, which St. Ignatius lays down as the purpose of the Second Week, mean nothing else but making our lives progressively more and more like Christ's.

Recapitulation of the plan of the Second Week.

Presenting Jesus Christ as the concrete norm of order in life: there is no one more perfect than Jesus Christ. No one can show us a more perfect way. The highest possible perfection, in practice, is the following of Christ. Thus, the following of Christ is the norm of order in life; it is the practical realization of the ideal of the Principle and Foundation. "The nearer we draw to Christ, the nearer we shall be to our last end" (Gil González) ; no one has fulfilled man's last end more perfectly than Christ. To follow Christ is, then, to fulfill the Principle and Foundation in our lives, with this added advantage: it becomes easier to put this norm into practice with Christ's living example before our eyes.

"Beyond all doubt the way of life which Christ made His own during His years on the earth is the most perfect one possible. Most perfect, then, is the state of life which most closely approaches that of Our Lord Jesus Christ" (Mirón).

This first step (presenting Jesus Christ as the concrete norm of order in life) is the meditation on the *Kingdom of Christ.* This meditation may be considered the second Principle and Foundation. It is a panoramic view of the program of Jesus Christ. St. Ignatius has masterfully drawn from the pages of the Gospel the essence of the program of perfection which Christ gives there, and in this way he brings us to the fundamental principles of the doctrine of the gospels.

The meditation on the Kingdom of Christ is a compendium of the Gospel (Oleza), it is "a summation of the life and the work of Our Lord, of the mission which He received from His heavenly Father" (Gil González, MH Ex. 917). It summarizes the thought and doctrine of Our Lord, centering it around an image chosen by Our Lord Himself as the basis of His principal parables: *evangelium regni,* a concept so thoroughly catholic that it belongs to all peoples and to all times (Oleza).

Following a technique that is so characteristically his, St. Ignatius presents in synthesis the objective which he will later

develop in detail and whose accomplishment he will try to bring about during the rest of the Exercises. This basic objective is the imitation of, and assimilation to, Christ; it is to this that Christ really and historically calls all men, just as He did during his life on earth.

"The life of the Eternal King is a constant call to His subjects: a call to conquest for the Kingdom of Christ. Christ is the Way. And the guide is the secret call of Christ" (La Palma).

Typically Ignatian, too, is the manner in which this call is presented to the retreatant: he makes me see in others, dispassionately, what is happening to me. In the concrete, this is the application of the plan at this point: to see the way Christ actually called His disciples during His life on earth, so that I may understand and properly appreciate the call that He gives me now. We saw St. Ignatius using this same procedure in the meditation on the Three Sins. We shall see it once again in use in the meditation on the Three Classes of Men and in the second of the Two Ways of making an election "in the Third Time." The exercitant is made to consider the problem as something which does not personally involve him. By doing this he makes sure that no feelings of like or dislike influence him before his decision. Once the election has been made, the feelings and affections are allowed to enter the scene, to make the decision secure, to rejoice in the resolution that has been taken, to facilitate perseverance in the course which has been chosen.

Reasoning *de minore ad maius:* here St. Ignatius uses this argument in the parable of the temporal king. The parable is a means: "it will help." According to the Ignatian rule, then, it is to be used only as far as it helps to attain its purpose. In this case, it should always serve to make the second part of the meditation achieve its purpose; it should be so presented as to bring into sharper relief the truth contained in the second part, and not the other way around.

The parable of the earthly king serves, too, to fire the will by showing it vividly in how many ways Christ Our Lord surpasses the king in the parable (Iglesias).

Living with Jesus Christ in order to imitate Him more easily: to bring this about St. Ignatius sets down as the ob-

jective proper to the first three days the implanting of a very deep attachment within the soul: to the Person of Jesus Christ; to the life of poverty and humility in which Jesus Christ begins His life on earth. St. Ignatius saves for this stage of the Exercises the most consoling notes of the entire book. He directs that the night meditations be omitted. He wants the exercitant to be wholly filled with an intense interior sweetness, so that he may be heartened and cry out: "Bonum est nos hic esse." In the meditation on the Kingdom of Christ he has bound the understanding to heroic resolutions; now he wishes to bind the heart to Christ with bonds of deepest and most ardent affection.

The force of this pattern: the exercitant, dominated by a love for Christ, more easily purifies his heart: instead of cutting down the aged tree of his attachments branch by branch, so to speak, he sets his whole heart aflame with the fire of love for Christ, a fire that will burn up his attachments; has his understanding illumined: love makes him see all things through the eyes of the beloved one, in accordance with the beloved's norms; has the great forces of his enthusiasm and his love polarized by this ideal.

Steps to this life: "not to be deaf to his call" [91]; to imitate Him in all things [98]; "intimate knowledge of Our Lord" considering what He has done for me [104, 195]; to love Him, follow Him [104]; to "imitate Him *more closely,* who has *thus* become man for me" [109]; an understanding of the true life which He shows me; this way of life is brought into clearer light by the consideration of the deceits of the enemy and his way of death [139]; to surrender one's own self-love, one's own will and self-interest [189].

A soul can thus begin to grow in love and attachment for Jesus Christ. This penetration into the "depths of Christ Jesus" will be perfected in the Third and Fourth Weeks. But in the Second Week the exercitant already begins to know Christ intimately, to "taste and see the sweetness of the Lord" [124].

The method of prayer that St. Ignatius here proposes, of a more affective character, contemplation, the application of the senses, is most suitable for obtaining this more intimate life with Christ. By proposing simpler, more affective ways of

prayer, St. Ignatius gradually brings the soul to a more interior, and deeper, prayer.

"Contemplation, already simplified in the repetitions, is simplified still more becoming more intuitive, quieter, more intimate and delightful" (Morán).

Father Gil González thus sums up this second step: "The soul which is going through the Exercises of this Second Week should strive to gain familiarity with the Eternal and Incarnate Word, accompanying Him, listening to Him, serving Him, honoring Him as his own Lord, his older Brother, his soul's one true good" (MH Ex. 919).

Arousing the desire of doing the most perfect thing: St. Ignatius gradually requires of the retreatant: a more intense affection to offer oneself: "I wish and desire" [98]. For this reason, at this moment of initial enthusiasm, St. Ignatius, with great psychological insight, goes from the more difficult, the offerings which first present themselves in these moments of holy fervor, to the less difficult. Later, when he is concerned with the practical realization of these resolutions, he will follow the reverse order, starting with what is easier and going to the more difficult. I must ask that I may obtain the grace "to be received" [147] and ask in spite of whatever repugnance I may have [157].

The object required becomes, at each step, more concrete and more definite: a general disposition of soul—in the abstract, as it were: the object is not made definite: "in all things" [98]; a particular disposition regarding some possible, and ordinary, objects (the hidden life of Christ); a particular disposition regarding some possible, and difficult, objects (the Two Standards); a particular disposition regarding some possible objects which are difficult and repugnant to human nature (the Colloquies, Classes of Men, Third Mode of Humility); a particular disposition with regard to real objects (the Election and Reform of Life).

"The retreatant should strive to bend his will to the most perfect thing" (Mirón). "The disposition which is required of our exercitant is that he should choose, of his own accord, the more perfect thing, if God should give him the grace to do so" (Gil González Dávila).

The soul, in thus progressing towards more and more gen-

erous desires, ought to arrive at least at the Second Mode of Humility. Throughout this entire process St. Ignatius is shaping in the soul the attitude necessary for the Election, the disposition needed for loving and serving God our Lord in all things. At the same time he is cutting the soul loose from anything that is mediocre, base, routine; he is familiarizing the soul with the strategy of an offensive against the enemy, exercising it in continual *agendo contra*—doing what is diametrically opposed to its inordinate attachments, doing unceasing battle for growth in the spiritual life.

Avoiding the influence of any inordinate attachment.

"St. Ignatius is afraid that error may be made in descending from the principles to their practical consequences; he is afraid that self-deception may enter the scene when the dispositions of the will are brought into action" (Iglesias).

In this crucial moment St. Ignatius is anxious that inexperience or cowardice or self-deception do not destroy all the work already accomplished. He obviates the principal dangers which may present themselves to the exercitant at this point. Against these major dangers he sets up three important meditations or considerations: against dangers of the understanding: the meditation on Two Standards; against dangers of the will: the meditation on the Three Pairs of Men; against dangers of the heart: the consideration of the Three Modes of Humility.

The object of these meditations is to foster a quasi-instinctive mistrust, and—if possible,—even a detestation, of all that is not Christlike, just as in the First Week a similar quasi-instinctive repugnance was fostered with regard to sin.

Two Standards [135, 139, 147]

Purpose: to remove the fundamental danger that we may be deceived in the orientation of our life. If the norm according to which the election is made is not the right one, the right ordering of life will be impossible. St. Ignatius follows the method which he used in the meditation on the Kingdom of Christ, in the parable of the temporal king. He could well say: "the consideration of the strategy of the evil leader helps us to understand the objective of the true and supreme captain." What he proposes here is not, strictly speaking, a new

doctrine. He is really drawing conclusions from what has already been seen, "since the consideration of the world and its disorder made in the First Week and the reflection on the mysteries of Our Lord's infancy made in the Second Week lead up to the conclusions which are summed up in the opposed strategies of Satan and of Christ" (Pinard de la Boullaye).

He sets down Our Lord's principles and his teaching in strong and vigorous lines which present the plan of Christ with accuracy and precision. This is what the soul needs at this moment preceding the Election: to put together in synthesis the truths of the preceding meditations and to set in motion the necessary dispositions of soul. . St. Ignatius desires to obtain an interior transformation ("how we ought to dispose ourselves") in order "to arrive at perfection." "The means by which he hopes to bring about the necessary transformation is the exact knowledge and understanding of the strategy of the two leaders" (Pinard de la Boullaye).

He thus constructs an exact and correct standard (norm of choice) of the spiritual life, the foundation for the transformation of mind and the basis for the disposition of perfect indifference, wholly necessary at this point, which the will must acquire.

The meditation of the Two Standards should engrave these truths deeply in the soul: Jesus Christ calls me to perfection in whatever state of life He may choose for me; the one true doctrine of perfection is that which Christ teaches me, the doctrine which is summed up in the beatitudes: poverty, etc.; whenever I have an attachment to riches or honors I am wearing one of Satan's chains; I ought to get rid of riches in reality whenever that step is necessary for breaking the devil's chain (Casanovas).

Three Pairs of Men [149]

Purpose: to remove the second danger that the will may grow weak and fearful when it comes to putting the principles of Christ into practice, and thus lose the courage necessary for going ahead. It is for this reason that St. Ignatius takes the pulse, so to speak, of our will [152, 155]. This meditation is like a touchstone by which we can test our resolutions and see how solid they are. At this point, then, I must place before

my mind that object which for me here and now, in the concrete, is an obstacle to perfection, and by considering it, find out just how my will is disposed.

The meditation on the Three Pairs of Men gives us the spirit, the soul of the Election. It puts us in that condition wherein we are ready to choose the most perfect way.

Then comes the matter for the election [163]: in what state of life, in the concrete, will I practice perfection? This presupposes the spirit of the Election: generosity. Without it, all else is useless, and the Election is foredoomed.

Three Modes of Humility [164]

This consideration is aimed at putting perfect order in the affections of the heart: "to be affected toward the true doctrine." St. Ignatius wants to block every avenue of escape so that the exercitant may not fall back at this decisive moment if he sees that he must choose what he finds repugnant. There is no quicker way to conquer these repugnances than by implanting in the soul so strong an attachment to Christ Jesus and spiritual perfection that it will counterbalance the awful weight of the repugnance.

That this consideration may really influence the affections, St. Ignatius tells the exercitant to reflect on it "from time to time during the day." The heart's affection is won over quietly, slowly, gently; it must arise spontaneously. It must be drawn gradually to a growing love of its object. It is in this way that the spark of great resolutions is struck, in this way that the soul is moved in its depths. At times perhaps a single reflection will suffice, a look, a colloquy. The means is of secondary importance. What matters is that this generous interior desire, this ardent attachment to the "true doctrine of Christ," take root and grow strong within the soul, and that the heart be wholly possessed by it. That the heart and soul be ever bound by love for Christ, this is a great grace, the great secret of Saint Ignatius.

Humility: not so much in the sense given it after the sixteenth century, but as it was understood by St. Bernard and St. Thomas: submission and subordination to God without putting oneself "above that point which has been fixed for him according to the divine rule": *supra id quod est sibi*

praefixum secundum divinam regulam (Summa Theol. II-II, qu. 162, art. 5, corp.). This subjection of all that we are to God lets us see our littleness and obliges us to humble ourselves before Him. From this springs subordination, that is, obedience. This subordination without the inner spirit of submission is not humility. Humility brings with it submission to the manifestations of God's will.

Because of this rather wide—and traditional—concept of humility, these three degrees are in fact three *degrees of perfection.*

To move the heart one must set before it great and dominant truths. This is what St. Ignatius does here. In a complete and precise formula, but most attractive because it is centered in the Person of Jesus Christ, he gives us all the laws of sanctity. They are contained in the Principle and Foundation, but only implicitly. To make this synthesis complete and explicit, we must add to the laws which follow from creation (the Principle and Foundation) those which have been promulgated by Christ the Redeemer. In the editing of the text of the Exercises we notice an effort to join together and to synthesize these two sets of laws: the two plans of salvation, creation and Redemption.

Choosing what the soul sees it must here and now choose: the Election presupposes the other elements indicated in the preceding meditations. For this reason St. Ignatius once again synthesizes these elements in the preamble of the Election. Before beginning the Election one must make sure that he is entering upon it under the proper conditions and with the proper dispositions of soul. Otherwise all the work will be of no use, perhaps it will even be harmful.

The preamble or introduction [169] is the "soul" of the election. It is really the Principle and Foundation as applied to the Election. To understand St. Ignatius' importunate insistence on this point, we should recall Father Gil González Dávila's observation: "There is nothing more difficult, in the whole course of the Exercises, than to know how to conduct the process of the Election properly, nor is there any matter which requires more skill and spiritual discernment" (MH Ex. 920).

The subject-matter of the Elections [170]: it must be

morally "indifferent or good in itself" and the object of a mutable choice. Regarding Elections once badly made which cannot now be changed, we must see how these choices can be set aright within the state which has been definitively chosen. Regarding Elections which were duly and rightly made: let him perfect himself as much as possible.

The four traditional steps are the following: life of the commandments or life of the counsels; if a life of the counsels: outside the religious life or in it; if in the religious life: in what order or congregation; when this determination to enter the religious life must be carried out.

"St. Ignatius warns us that in this matter we must proceed in an orderly manner, step by step" (Gil González Dávila, MH Ex. 922).

The choice itself is made at one of three possible times. Time refers to an inner disposition in which the soul may find itself. One does not choose the time for himself. It is God who places us in it.

First Time

This is an extraordinary time and a supernatural intervention. It would be illuminism to pretend that God touches and moves the soul immediately and directly without reason, but it is not illuminism to accept this gift from God and follow its promptings when it has been granted. This divine motion can come to us *sine nobis,* without our cooperation, and even *contra nos,* in spite of our resistance; but God's sovereignly free action may very well join itself to a previous disposition on our part. Normally the divine action presupposes a greater purification of soul, a more intimate compenetration with Him, but we cannot assign laws to God. God chooses whom He wills, and when He wills. "The Exercises dispose us most aptly (for this divine action). When St. Ignatius supposes that the exercitant has reached the third degree of humility, he explains this time to him" (Casanovas). The first time includes, then: the direct action of God; certainty, on the soul's part, that this motion is from God: a certainty that allows of no doubt; docility of soul.

Second Time

The basis of the second time of Election is consolation

[316]. Without experience of consolations and desolations it would be useless, perhaps even harmful, to try to use this time. Consolation is, so to speak, God's voice heard within the soul. "This visit of the Lord is had when the soul finds itself encouraged and heartened (by Him) ; when the soul finds it easy to converse with God, and from this converse with God ready to undertake difficult and arduous tasks for His love; when the soul feels as if it were freed from the burden of this body" (Gil González Dávila, MH Ex. 924).

The practice of this time depends on the experience which each one has of the graces of consolation. A habit of familiarity with God should precede its use, a habit formed at least during the course of the Exercises, during which period the exercitant will have learned to know and recognize God's wishes and desires. An election according to the method of the second time is always a long and difficult process and it requires much care and watchfulness for its proper use. We know that this was St. Ignatius' own favorite method and that he made much use of it during his life.

Third Time

A more ratiocinative method in which one's last end is kept in view and considered with attentive reflection. It presupposes an equilibrium of inclinations (Polanco, MH Ex. 820), or, better still, an inclination toward what is most perfect, the surest guarantee that there is no influence of an inordinate attachment and that thus the Election will be wholly in accordance with right order.

This method can be applied in two ways: the first [178-183], presupposes perfect indifference: all the reasons *pro* and *con* are given due consideration: in this process it is the intellect which plays the dominant role; the second [184-187] involves the affections in greater measure. It is the better method to use in cases where some attachment does exist and one wishes to set it aright. It is also the better method for people who are less experienced in the spiritual life. It proposes truths which are easily understood and which move the emotions deeply; these truths can easily provide a proper orientation for the Election to be made.

Notes

1. The meditations on the Temporal King, Two Standards and the Three Modes of Humility can be proposed even to those who are not going to make the Election; this is also true of the first meditation, on the Foundation. For in all these meditations we are dealing not so much with what must be here and now chosen in an Election which is to be seriously and earnestly made, but in a general way we consider rather those things which everyone can do for the greater glory of God (Mirón, MH Ex. 867).

2. The third degree of humility is the objective toward which St. Ignatius directs everything else. Everything is to be found in it, and everything that we seek is most readily and, as it were, spontaneously derived from it (Diertins).

3. In order to make an election of a state of life it is not necessary that a man be wholly perfect, purified of all evil tendencies and adorned with virtues. What is necessary is that he should desire this perfection, that he should resolve to try to attain it (Gagliardi).

4. The third degree of humility is the highest point which sanctity can possibly attain—the divine folly of Christianity which gives a distinguishing mark to the greatest saints. It is the truest and most sublime following of Christ (Meschler).

5. "Even if the probability of bearing insults and contempt may be slight, we should nevertheless explicitly include them among the objects that our love for Christ leads us to choose and desire, as St. Ignatius tells us to do. For a heart which is on fire with the love of Our Lord, it is both comforting and fruitful frequently to consider the suffering of hardships for Christ" (Encinas). If we do not feel these desires, we ought not therefore omit the triple colloquy. On the contrary, we should insist on it all the more. This practice recommends itself to us all the more when we consider that frequently the very thing toward which we feel a repugnance is precisely that which Our Lord is asking us to do (Roothaan).

Parallelism between the First and Second Weeks

First Week	*Second Week*
1. to know the disorder (of sin) in others (angels, etc); in itself; in myself;	1. to know Christ—as the norm of order for others (the calling of the apostles); in Himself (the Temporal King, the Standards, meditations on the Gospel); for myself (how He calls me);
2. to detest disorder in order to make its removal more easy.	2. to love Christ and be compenetrated with Him in order to make more easy my following of Him.
3. to carry out the reformation of life: a) resolutions to live a life in greater accordance with right order; b) confession, other means for persevering in the service of God, obviating the infiltration of any disorder.	3. to imitate Christ and thus carry out the right ordering of life: a) to desire always the more perfect; b) meditations to prevent the infiltration of the least traces of inordinate attachment, and Election or reformation of life, so that I may in the future serve God in the most perfect possible way.

The Third and Fourth Weeks

St. Ignatius reduces the number of notes and instructions as we keep advancing in the course of the Exercises, for he supposes that the director has become familiar with his method. Thus, as the Exercises proceed, the director, even with less detailed directions, should be able to understand thoroughly the matter proposed.

And this should be true not only of the director. The exer-

citant himself should have less need of the assistance of a guide, since he should be growing in prayerful familiarity with God. It is for this reason, surely, that St. Ignatius is less concerned with detail in the meditations which he sets down in the latter part of the Exercises. It is for this reason above all that the text for the meditations takes on here greater depth and makes greater allowance for the difference among souls; this is evident, for example, in the last point of the Contemplation for Obtaining Love. The text provides each soul with what it needs for its ascent toward God. But the ways that lead to God are varied; each soul finds its own way, different from those of others. There is much less need of method and of instructions here.

With regard to the points of these meditations, then, many different interpretations are possible, and perhaps all of them, at least theoretically, are true. But in practice the only acceptable interpretation will be the one which the soul needs at any given time. Behind many of the comprehensive, concise and pithy expressions there lies a great respect for the working of grace and an understanding of the special ways, the loving ways, of God's dealings with souls.

For this same reason we shall not descend to particular details either. We believe that to do so would be to act against the mind of St. Ignatius. We shall limit ourselves to some brief pointers.

At these higher levels even the less experienced director must be able to penetrate into the depths of the Ignatian system. Now, more than ever before, one can never pray or reflect enough. For we are in the depths here, or, if you will, on the heights. Many things will always remain hidden. Whenever we go back to the text, reread it and meditate on it, there will always open out before our eyes unsuspected horizons.

Purpose of the Third Week: the contemplation of the Sacred Passion of Our Lord during the Third Week should produce in our hearts a profound gratitude to Our Lord for all that He has suffered for our sakes, and an ardent desire to love Him more. The Third Week should strengthen the resolutions of the preceding Weeks: foster an increased abhorrence for our own sins and for the disorder and worldliness of our lives

which have brought about the death of the Saviour; an ever stronger desire to embrace poverty and humiliations which He first embraced out of love for us; a firmer determination to strive earnestly against all inordinate tendencies in ourselves. What we seek in the Third Week, then, is to be spiritually con-crucified with Christ, and through it become vitally compenetrated with Christ and attain to oneness with Christ in God.

The natural way of forming in our souls the disposition which makes us embrace and make our own whatever is Christ's is to experience the sufferings which He underwent. Every noble heart suffers with someone who suffers; it will feel even more keenly the pains of One who suffers for his sake. We should try to bear suffering not as if it were really our own, nor merely Christ's, but as both His and ours at the same time. Thus we will feel in our hearts the sorrow that He felt, and His passion will be prolonged in us (Casanovas).

The supreme ideal is the love of the Cross: to receive all sufferings gladly. Thus will our will be strengthened and encouraged to overcome readily the tendency to flee from suffering. Love, if it is well-ordered, does not stop at the outward appearances of things, but goes beyond them to their truest and deepest reality: the reflection of God in them, their innermost value as ways leading to divine glory. And since suffering does lead us to divine glory, because it is a necessary means for expiating sin and for obtaining victory over concupiscence, we can look upon it as a divine benefit, a divine good. When the soul realizes these truths, when these truths have penetrated deeply into the mind and heart, there springs forth within the soul the love of the cross, seen now no longer as an inevitable evil which has to be borne, but as something precious and fruitful in itself.

This is the same plan which St. Ignatius made use of in the First Week in order to foster in the soul a hatred of sin. Here, however, his objective is different: there are inordinate attachments which must be pulled out by the roots. In the First and Second Weeks we wage war against them: against those that lead us to sin (First Week) and against those that hinder us in our pursuit of perfection (Second Week). There are other inordinate tendencies which may spring from nat-

ural factors (v.g. intemperance). These tendencies must be regulated and their excesses curtailed. The Third Week serves to crucify these tendencies (Bover).

Purpose of the Fourth Week: in the Fourth Week we complete the process of right ordering of our own will, our self-love and self-interest, which was begun in the preceding Week: "it is wholly directed at setting the heart on fire with divine love": *tota posita est in inflammando divino amore* (MH Ex. 886). This reordering of self is truly accomplished when the interests and desires of the soul become so identical with those of God that the "I" is wholly lost in "Him." "This communication of goods is really nothing else but so loving and so acting out of love that lover and beloved share in each other's every joy and sorrow, in whatever good or evil comes to each of them, in whatever each one has, whatever each one suffers, as if whatever one of them has, or suffers, the other has, and suffers, too" (La Palma).

Here St. Ignatius indicates a higher and even nobler step: to rejoice intensely in the great joy and triumph of Jesus Christ [221]. Thus the exercitant will be able to exclude all claim to ownership over his own self and his own excellence and establish true friendship with God, by means of a mutual sharing of all things, even of that which is most personal, most intimately his own: his liberty [234].

What we might call a by-product of the meditations of the Fourth Week is a disposition of unlimited confidence in Christ the Consoler: "the office of consoler that Christ our Lord exercises, . . . as friends are wont to console each other" [224].

To the exercitant who at this point may be weary from the effort that has gone before, and perhaps worried and fearful about the future, concerned with how he will carry out his resolutions in the stress of real life, Christ our Lord comes with his divine courage, tenderness and joy. The soul can put its trust wholly and confidently in Christ's strong and tender heart. Let the exercitant's heart be filled with the great joy of its Lord, rejoicing in his gladness as if it were its own, because when it has Christ and his joy it possesses all things.

Contemplation for Attaining Love

Following his usual method with its cyclic character, St. Ignatius goes over the entire process of the Exercises once more, but this time he reconstructs this process in a synthesis of greater breadth and depth, and in this new construction the various truths we have already seen take on an even richer significance and wider bearing for our lives.

St. Ignatius gathers up all the essential elements into a compendium which, because it is so simple and concise, can be used as a program of life in capsule form, a program into which have been concentrated all the elements found in a thousand particular truths. During the course of the Exercises we gave God our word of service, our pledge that we would serve Him. It is in the course of our lives that we must fulfill our pledge. But often enough we do not find time for the extended reflection, for the long periods of meditation needed for renewing and keeping alive this inner disposition of loving service. There is danger that little by little we may forget our holy resolutions. St. Ignatius sees the danger; he does not want this to happen. It is for this reason that he gives us in a higher, transcendent synthesis all the life-giving truths of the Exercises. He hopes by this means to make the transition to real life easier. Seen from this angle, the Contemplation for Love is a bridge linking the Exercises with the reality of one's everyday life.

St. Ignatius' formula is a very simple and a very practical one. It is to show how perfection can be practiced in one's daily life, in the midst of one's daily occupations, making use of the most trivial things that lie at hand. This is the secret: to pour the spiritual force and energy accumulated during the Exercises into the channels, seemingly so commonplace, of our daily life. Thus the fulfillment of our ordinary round of duties, instead of distracting us from the loving service of God, will bring us progressively closer to Him. All the work we do, all our service, can be converted into love, so that service and love become one and the same thing. True, love does not consist, strictly speaking, in deeds, but in an act elicited by the will, immanent in the will. But it drives the lover to perform actions, to do things for his loved one; it

drives the lover to give the beloved everything he can give. We can in all truthfulness say then, that love must consist in deeds: "It consists," St. Ignatius says, "in a mutual sharing" [231], or as Father de la Palma has so beautifully put it, "in having love and working by love."

Our daily life then, if it be directed to God, is really loving. And as a consequence of this identification of service and love, "action, far from hindering our union with God, becomes a really wonderful means to that union" (Gagliardi). Ordinary, commonplace service, at times so trifling, done for God and offered to Him, is the channel into which St. Ignatius turns the torrent of spiritual energies which have been released in the soul of the exercitant during these days of contact with God. Because of this, the exercitant, without any special effort, should find himself disposed to serve God with fullest generosity, recognizing the divine will at every moment and fulfilling it perfectly, loving God wholly and without reserve. His life will become an uninterrupted service, and thus an uninterrupted exercise of love. It will be an answer, the only worthy answer, of man's whole being to the friendship which God offers to him. Through this interchange of love, realized in the mutual offering of self, begins in real earnest the soul's friendship with God, which is then carried out into the details of ordinary life. But it is necessary that in very truth his friendship should suffice for the soul, and therefore the soul is bound to seek its heart's satisfaction nowhere else but in His love, bound to seek His presence with all earnestness (Calveras).

A soul that has attained this point in the spiritual life has in a very complete way set aright his love of self, redirected it rightly from the roots up, transferring to God all the weight of his love, making Him the one object of his will, all his heart's desire. In the points of the Contemplation St. Ignatius specifies how this ideal can be realized, how this synthesis of service and love can be put into practice: loving Him by serving Him, serving Him by loving Him. The various ways proposed in this consideration may be summed up in these key ideas: we can serve God and love God always; *effective:* by fulfilling His will perfectly: a life of service; *affective:* by walking in His presence, by seeking to commune with Him

as frequently as possible: our soul's reply to His presence within it; by seeking Him out in all things, attributing to Him all the good that we find in creatures: our return for His divine activity within our soul; by loving Him in all creatures; ascending towards Him by means of them all, without tarrying on any one of them; finding His vestige in them all, so that all things lead us to love Him alone, since all that we contemplate in creatures are but pale mirrorings of His infinite perfections.

The Contemplation for Attaining Love helps to complete the Principle and Foundation. It is the final cycle which concludes the process begun in that first consideration in the Exercises. The Foundation and the Contemplation on Love complement and compenetrate each other.

The Contemplation on Love helps us *to praise,* by showing us the work of God, the wonders of His creation; *to give reverence,* by showing us God as present in all creatures; *to serve,* by showing us God assisting us in our way towards our last end; to understand *indifference,* by showing us God as the fountainhead from whence flows all truth and goodness, and all beauty. "Every good and perfect gift is from above, descending from the Father of Lights, *a patre luminum*" (James 1, 17).

Notes

1. We will do well to keep in mind that the very heart of our union with God does not consist in concepts, or in raising our minds toward all these things (presented in the Contemplation); it consists in deeds. The true force of this union is above all else in the will, not in the will as a power dependent on the speculations of the intellect, but in the will as the power that commands and carries out whatever work is done for the love of God, in the will as a faculty able to offer itself and all it possesses to God from the most pure motive of His glory, resolving and desiring, moreover, to commune in all its actions with God Who is present to itself, and transforming itself wholly into Him. To do all that one does for this motive and effectively to carry out all this in life is to be united with God in a practical way. By thus joining a total

surrender of one's will to God, there takes place a true transformation of man into God, and an exaltation, a rapture, not of the mind, but of the will and of the whole man. "For love is more excellent and more efficacious if it be in the will and in deeds, rather than in the flights of the mind alone" (Gagliardi).

2. "The Contemplation for Attaining Love contains, in truth, the sum and substance not of the whole of the Spiritual Exercises only, but of the whole of perfection" (Le Gaudier).

3. We will not attempt to explain the methods of prayer which, as St. Ignatius explicitly tells us, belong to the Fourth Week [4]. We refer the reader to the excellent commentary by Father Calveras, *Los tres modos de orar en los Ejercicios espirituales de San Ignacio,* Barcelona, 1951.

PRUDENCE

By common consent, the palm of religious prudence, in the Aristotelic sense of that comprehensive word, belongs to the school of religion of which St. Ignatius is the founder. That great Society is the classical seat and fountain (that is, in religious thought and the conduct of life, for of ecclesiastical politics I speak not), the school and pattern of discretion, practical sense, and wise government. Sublimer conceptions or more profound speculations may have been created or elaborated elsewhere; but, whether we consider the illustrious Body in its own constitution, or in its rules for instruction and direction, we see that it is its very genius to prefer this most excellent prudence to every other gift, and to think little both of poetry and of science, unless they happen to be useful. It is true that, in the long catalogue of its members, there are to be found the names of the most consummate theologians, and of scholars the most elegant and accomplished; but we are speaking here, not of individuals, but of the body itself. It is plain that the body is not overjealous about its theological traditions, or it would certainly not allow Suarez to controvert with Molina, Viva with Vasquez, Passaglia with Petavius, and Faure with Suarez, de Lugo, and Valentia. In this intellectual freedom its members justly glory; inasmuch as they have set their affections, not on the opinions of the Schools, but on the souls of men. And it is the same charitable motive which makes them give up the poetry of life, the poetry of ceremonies,—of the cowl, the cloister, and the choir,—content with the most prosaic architecture, if it be but convenient, and the most prosaic neighborhood, if it be but populous.

CARDINAL NEWMAN.

FATHER DANIEL A. LORD

OBITUARY

FATHER DANIEL A. LORD

1888 - 1955

Father Daniel A. Lord died at St. John's Hospital in St. Louis on January 15th, just a little less than a year after he had been notified of the malignancy in both his lungs.

Father Lord's reaction to his doctors' verdict was voiced in strict character: "How long do you think I have? I have very much to do." And very much he did indeed during the next nine, work-packed months. His chief problem was choosing from the vast variety of the things he wanted to do. All of these were important, yet some were more urgent than others.

For the first six weeks in his room at St. John's Hospital in St. Louis he worked furiously at his typewriter, turning out pamphlets, articles, columns, the last and gayest of his books—*The Man Who Was Really Santa Claus,* and a book-length manuscript of reflections made on his last retreat, besides keeping up with his voluminous correspondence. He seemed to work faster and even more intensively than usual. A month's road trip took him to Denver for a fine arts institute, to Milwaukee for a youth convention, to Detroit to complete a film, to Toronto to make preparations for his mammoth Marian pageant. Then back to the hospital and protracted writing. In three weeks time he produced, in addition to other output, over 400 pages of personal history. (We shall have occasion to refer to this work again later on.) Commitments took him out of town to keynote a civic religious celebration, to highlight an alumnae anniversary, to deliver a university baccalaureate. Then for the last time he began the strenuous grind of the Summer Schools of Catholic Action, spearheading for the twenty-third time the "traveling Catholic college" he had inaugurated back in 1931. The removal of a cancerous growth from his right shinbone in mid-July 1954 drained much of his ebbing strength. But he gallantly went on to the eastern Summer Schools. Racked with pain

and fever in New York, he was unable to go on to the final school in Chicago.

At Toronto

Sufficiently recovered to travel, he returned to St. Louis and went immediately to Toronto to begin work on his enormous musical spectacle that was to climax the celebration of the Marian Year in this part of Canada. From his bed at St. Michael's Hospital, all day long he directed the detailed operation involved in a huge undertaking on a regional scale. Each evening, seated in a chair on the stage, he directed the preliminary rehearsals in a downtown theater. By the time the rehearsals moved out to the spacious Toronto Coliseum, his lower left leg and ankle had swollen to twice their normal size. Nevertheless, almost singlehandedly, propped up on a cot in front of his director's booth, he directed superbly the huge cast of 1,200 actors and dancers and coordinated the orchestra, chorus, and large production staff throughout the difficult final rehearsals and the entire eleven performances. He was constantly attended by a nurse who would administer sedatives to him whenever his pain became too difficult to endure. Artistically, musically, and inspirationally his final salute to the "World's Loveliest Lady" was acclaimed the greatest achievement of his fabulous theatrical career.

Back at the hospital in St. Louis, his left leg responded to treatment and returned to normal. Unable to type, he daily dictated into a dictaphone material sufficient to keep two stenographers constantly busy. Then without any warning the strong body which he had driven so relentlessly for so long suddenly seemed to take its full revenge on him. He became unbelievably feeble. Henceforth he could take no solid nourishment and had to be sustained to the end by blood transfusions and intravenous feeding. Over the week end following Armistice Day he began to sink rapidly and was anointed. Throughout the ceremony he was fully conscious and responded to all of the prayers. During the days following he grew somewhat stronger but intermittently began to be irrational and to become less articulate. Yet always he was most gracious to everyone and grateful for everything—doubtless the result of a lifelong habit. His last fully conscious act was

a warm but inarticulate gesture of gratitude expressed to his physician and his secretary standing alongside his bed. During his final week he was terribly restless and constantly chafed under his restraints. During his increasing periods of delirium he would frequently be engaged in exhorting large audiences and pleading with his imaginary co-workers to extend their efforts to the utmost. In his instructions to everyone, which were invariably to "get going on this right away . . . speed it up . . . hurry, hurry!" he was revealing subconsciously perhaps something of the terrific pressure under which he constantly worked.

Last Days

Three days before the end Father Lord lapsed into a state of semiconsciousness induced by fatigue and by his toxic condition. But except for the last hour of his life he was never in a coma. Even in his extreme weakness he would suddenly recover surprising strength, due no doubt to his indomitable spirit and incredible stamina. On Friday evening, January 14, he was again anointed and the members of *The Queen's Work* staff alternately kept an around-the-clock vigil at his bedside. Late Saturday morning he was perceptibly changing color. By midafternoon there was no sign of any struggle. And at 4:35, January 15, 1955, while he was holding in one hand his beloved rosary and in the other his vow crucifix, while the prayers for the dying were being recited by his fellow workers, the joyous, generous, courageous soul of Father Lord passed peacefully into eternity.

It was particularly fitting that Father Lord died on a Saturday, the day of the week especially dedicated to the Blessed Mother.

He was truly Our Lady's gallant knight. Few men ever loved the Queen of Heaven with a more ardent and articulate love, and no one perhaps ever contributed more splendid and varied talents towards making her better known, honored, loved, and imitated.

His attitude towards her was, as it was towards every girl and woman with whom he ever dealt, always and in everything—knightly.

There is no need here to give a summary of Father Lord's

life or to list his many and versatile accomplishments. Already virtually every large city daily and every Catholic weekly newspaper across the nation has done this. Moreover, the editors of several Catholic and secular magazines have declared their intentions of opening up their pages to full-length articles featuring various aspects of Father Lord's lifework, and two or three writers of some prominence have volunteered to make Father Lord the subject of a definitive biography.

But to delineate faithfully the fascinating character that was Father Lord and to evaluate accurately the influence that his extraordinary life and work has had on our times will require the special genius of a biographer of the stature of Father James Brodrick, S.J.

Then, too, there is his own unfinished autobiography, about which we would like to say a few words.

Because so many of his friends and correspondents during the past few years repeatedly asked him the same question, "Are you going to give us your life's story?" Father Lord left behind him a rather remarkable, if incomplete, document. But only after God's gentle but definite warning was announced through his doctors did he decide to write an account of God's great goodness to him and of the zest and the joy of the exciting years that he spent in His service. In this spirit, without benefit of notes or references of any kind, he completed in a little over three weeks time 431 pages of an autobiographical sketch which he modestly entitled *Played By Ear.*

"It is merely a medley of memories," Father Lord insisted, "of things that stood out, of faces that smiled through the years, of gatherings that at the time seemed significant or full of promise in which I was privileged to play a happy part."

Since letter writing was for Father Lord a lifelong hobby, a pleasant diversion which he considered to be almost his chief apostolate, the autobiography is in the form of letters. Each letter is addressed to an actual person or to a typical inquirer, and each letter constitutes a separate chapter. Like the letters to his friends that he wrote to the teen-age Sodalists over the past years through the columns of *The Queen's Work,* these autobiographical letters are written for friends to and

for whom he had written steadily through the years—the same type of friends who everywhere gathered around him and listened while he sat at the piano and played for them by ear.

Played By Ear is fast-moving and delightfully entertaining. It is, nonetheless, a significant religious and social commentary on our own unsettled but exciting times.

Like most men and women who have written extensively over the years, Father Lord actually told much of his life story as he went along. Two of his books, three of his longer booklets, several of his pamphlets, and much of the material that appeared in his two weekly columns contain considerable autobiographical information. *Played By Ear* recalls much of what he has already told but retells it freshly and systematically, in more or less chronological order, adding what seems to be worth while by way of connection and explanation. The following letters suggest the subject matter of the chapters and indicate something of the contents.

Contents

"To a Young Father and Mother" relates the story of Father Lord's ancestry and of his childhood in the homes of his parents and relatives on Chicago's south side and in Oak Park. "To Another Young Father and Mother" describes his boyhood during the gay nineties: his companions . . . his informal education through books read to him . . . his formal training in art, music, and dancing. "To a Young Educator" expresses rather completely Father Lord's basic ideas on education from the preschool period through college illustrated by flash backs to his own home and homes of others . . . kindergarten at Forestville Public School with Miss Florence . . . Holy Angels' Academy and the early but lasting influence on him of the incomparable Sister Mary Blanche . . . De La Salle Institute with Brother Baldwin and Brother Pascal . . . St. Ignatius High School and the role played in his education by the volatile Mr. Claude Pernin, S.J. . . . old St. Ignatius College: the faculty, courses, and the extracurriculars . . . the influence of Father Francis Cassily, S.J., and Father Edward Gleeson, S.J. . . . parish activities in the basement of St. Catherine's Church in Oak Park. "To a Typical Child of

This Age" is a remarkable tracing of the social changes undergone since Father Lord was an adolescent and the challenge which the present "most exciting period in history" presents to Catholic youth everywhere. "To a Young Man Considering His Vocation" is a thorough retrospective account of the numerous obstacles Father Lord encountered in deciding his own vocation.

"To an Old Friend" who many years ago asked him the question, "What makes a Jesuit?" Father Lord explains the idea of religious life: the vows of religion . . . his own religious and academic life in the novitiate and juniorate . . . his indebtedness to Father James Finn, S.J., his spiritual director at Florissant, Missouri. "To Some Pleasant Teaching Sisters" outlines, in answer to the inquiries of some visiting sisters, the purposes and content of the Jesuit's course in philosophy and theology . . . his own life in these houses of study, then located on the campus of St. Louis University.

"To a Jesuit Scholastic About to Begin His Teaching" gives Father Lord the opportunity to re-create vividly the three wonderful years he spent as a regent teaching at St. Louis University, where, in addition to holding a full-time professorship in the English Department, he also organized and directed the band, started the student newspaper, revived the yearbook, handled the debating squad, promoted social activities, wrote and produced the college shows, gave outside public lectures, and administrated the newly founded School of Education on Saturdays. "To a Young Jesuit About to Be Ordained" discusses the significance of the ordination rite . . . the sublimity of the priesthood . . . and compares the present situation confronting the priest of today to the time when he was ordained over thirty years ago. "To a Member of the IFCA Board of Review" is the story of Father Lord's lifelong interest in motion pictures . . . the influence of movies on American manners and morals . . . his role as adviser to Cecil B. De Mille and association with other top Hollywood producers . . . evolution of the organized protests against immoral films . . . his drafting of the Production Code . . . the setting up of the Hays (now Johnston) Office to enforce the code . . . his recent connections with the motion-picture makers.

"To a Young Catholic Writer" answers the frequently asked question about why he wrote, for whom he wrote, how he wrote, and what value he placed on his own writing . . . the progress of his own self-development as a writer extending over half a century . . . the story of his pamphlets and children's books. "To a Perfect Secretary" details Father Lord's duties as assistant to the editor of *The Queen's Work* magazine in 1913: "I soon found myself altar boy, errand boy, private secretary, stenographer, copyboy, proofreader, layout man, printer's devil, appraiser of manuscripts, author, and rewrite man." . . . the Sodalities he belonged to in his youth . . . the condition of the Sodality in the United States at the time of his reassignment to the Sodality national office in 1925 . . . gratitude to his associates . . . what he hoped and planned to do with the Sodality.

After completing this last chapter addressed to his secretary, "chronic exhaustion," as the doctors termed it, forced Father Lord to lay aside his dictaphone apparatus and lay his tired body down on his bed of death. He never lived to finish the autobiography. In his own estimation Father Lord never finished anything he ever undertook to do. Whatever he finished could always have been done so much better and there was always so much more to be done.

His happy gift of zeal was, like that of Francis Xavier, a fatal gift. Like his great hero, Xavier, he too during his stretches of delirium on his deathbed was doing big things for God and planning ever bigger ones.

There is a matter-of-fact line in Father Lord's autobiography that might supply a key to his character and help to explain the secret of his tremendous output of work. "I have always had the feeling," he wrote without any heroics, "that the day I look back on what I have done, little as it is, I shall have finished doing anything more. And I don't want that to happen."

Father Lord was born in Chicago, April 23rd, 1888. He entered the original Missouri Province on July 26th, 1909. His course in the Society followed the standard line of the times: novitiate and juniorate at Florissant, philosophy and theology at St. Louis, tertianship at Cleveland. He was ordained in St. Louis by the late Cardinal Glennon on June

24th, 1923. His requiem Mass was celebrated in St. Francis Xavier College Church on January 19th, 1955, and he was buried in the cemetery at St. Stanislaus Seminary.

Principal Apostolate

There is much conjecture as to what was Father Lord's main apostolate. It is interesting to note in his autobiography that although he wrote over the years more than 20,000 words a month for publication and that he could in emergencies turn out, on some familiar subject, consistently 15,000 words a day—he nevertheless insists that his writing was only incidental to the work to which he was at the time assigned. "My writings grew out of my work," he declares, "and my work was supported mainly by the writing." Although Father Lord spent only three formal years teaching in the classroom, he always considered himself to be simply a Jesuit teacher of religion. So he states in the autobiography: "Teaching religion through a variety of mediums has been my life's work. Among other habits, I have the habit of theology. I doubt now if I could pass the examination which was relatively simple when I finished my theological course many years ago; but I never rise before an audience, large or small, young or old, without using theology and I have yet to write anything without putting at the top of my paper the Jesuit A.M.D.G. To which I always like to add B.V.M.H."

In his funeral oration, Bishop Helmsing, Auxiliary Bishop of St. Louis, correctly appraised Father Lord when he acclaimed him "a great Christian teacher"; to which appraisal an editorial writer appropriately added, "He was a Christlike teacher, one who took for his classroom the whole wide world, who utilized every conceivable educational art to fight the stubbornest of all enemies—ignorance—who outwitted with his matchless gifts and boundless zeal the most subtle of all subversives—apathy. He won eternal victories in the minds and hearts of millions. By precept and example he taught the men and women of our day how to love God and in Him, their fellow men, how to live a dedicated life and to die a valiant death."

Leo P. Wobido, S.J.

Father Lord's Credo

We append a letter which Father Lord wrote to a young friend—a college graduate and major league baseball player—on the occasion of his entering the Trappists. The letter was dictated shortly before Father Lord's death and may be considered a kind of testament.

Dear Paul:

Rather than that long letter with which I threatened you, I felt possibly that a synopsis would be more easy to handle. So here are some suggestions that may be largely supplanted when you get to your new life:

1. Henceforth your life is God and yourself. Keep your eyes on God, and stay close to Him, and let Him do the worrying about you.

2. Your life will be hard; offer that up for sinners. You can save them.

3. Offer up some of your work for priests. We priests are the important element which, humanly, advances and holds back the cause of Christ.

4. Pay as little attention as possible to others. What they do should influence you not at all.

5. Keep your prayer simple. Talk to God as to a Father, to Christ as to a Brother, to the Holy Spirit as to a constant Companion.

6. Make your spiritual reading largely the Gospels. Read them over and over slowly and thoughtfully.

7. You will learn to make Christ your personal pattern and your standard for everything.

8. Bring small things to Mary, as to your Mother. The big problems of your life will all be small. Take them up with her.

9. Try to do any job, important or trivial, with pride in it and with an effort to do it well. Offer it up at the beginning and end and keep your mind divided between what you do and Who does it with you.

10. Watch your disposition. Keep your mind completely cheerful, at peace and content. Despise temptations and

laugh at any signs of scruples. You're God's son and that's your basic good fortune.

11. Take reasonable care of your physical health: keep clean, be regular, eat what you are allowed, get what sleep is permitted and extra when granted, force yourself to regard your body as the companion of your soul—wonderful as an aid to all life, a drag when neglected.

12. Never decline any job you are asked to do, if it is possible for you to do it.

13. Silence can become simply apathy and inertia. Mentally talk to your guardian angel and your patron saints.

14. Consider yourself as vitally important for the Church. Keep the general interests of the Church Universal always in your work and prayer.

15. Avoid personal routine. If you have any free time, try to handle it differently each week, each month. Don't become mechanical.

16. Make your answer to commands, requests, bells a simple "Yes, Lord!"

17. Remember grace is the smile in your soul. Keep smiling, even though you are deeply dignified externally.

18. Grow! When you stop growing spiritually, you are asleep or dead.

Devotedly in Christ,
DANIEL A. LORD, S.J.

FATHER CHARLES J. DENECKE, S.J.

1907 - 1953

There is a way of thinking best suited to the study of the humanities, and another best suited to the study of philosophy and theology; the transition from the one to the other can be critical for success in the upper reaches of the course in the Society. From 1946 to 1951, Jesuit Scholastics beginning the study of philosophy at Woodstock received their new intellectual orientation from Father Charles J. Denecke. In an early class that first year, he summed up the transition in these words: "You have to get used to wrapping your minds

FATHER CHARLES J. DENECKE

around a problem until you solve it. It is no longer sufficient to read a poem and be happy." This sardonic summation does little justice to his high esteem for *belles-lettres;* it does serve to indicate the soundness of his approach to philosophy and to explain the lasting awareness of problems and earnestness in dealing with them that he engendered in his neophytes. A pupil of his might in later life ignore intellectual problems or deal with them halfheartedly and carelessly; but if he were to do so, he could never comfort himself with the illusion that he has done any thinking.

Undoubtedly a prime factor in Father Denecke's success as a teacher was the decided impression of strength that he made on his class. A man of medium height and rugged physique, he spoke in a rich baritone, clipping his words. At first sight his most arresting feature was his direct steady gaze; and, as time wore his other features together into a familiar blend, the penetrating quality of that gaze never grew dull. This would be especially true for the hapless student of epistemology who was being questioned on the prelection and whose answers were not precise and clear. That steely gaze would hold the erring scholar immobile under the lash of the insistent query: "Sane vel non?" Then it would release him and sweep away across the class, allowing the victim to slump ignominiously into his seat.

The questioning on the prelection, while frequently painful, was invariably salutary. It was part of Father Denecke's skillful adaptation of Socratic midwifery to the limitations of classroom work. For his questions, always clear, penetrating, and ranged in logical sequence, exposed to the class any glaring deficiencies in their grasp of the matter. Then followed a lecture on the same matter, in which the difficult points shown up in the recitation were touched on with special care.

A demanding teacher Father Denecke certainly was; but he was a compelling teacher as well, communicating his own enthusiasm for philosophy and illuminating its depths with a clarity that awakened interest and enthusiasm in the minds of his students. And yet, to dismiss him as a compelling and demanding teacher is to betray the narrowness of one's point of view. For Father Denecke is seen only from the scholars'

benches; and few men who teach would care to rest their reputation exclusively on the judgment of those they have taught. For there is an alchemy at work on those who become teachers, changing ordinary metals into gold in some men, in others masking the most precious elements with a film of dross. Paradoxically enough, when those precious elements are a certain sensitivity and warmheartedness in a man naturally sociable, an assignment to teach can inhibit precisely those qualities, and that although they are invaluable to one whose essential task is communication.

The Man in the Making

That Father Denecke was sociable, charitable, and sensitive flows naturally from the character of the family into which he was born. The third of six children, he was born in Buffalo, New York, on September 25, 1907, to warmhearted parents of German descent. He was always deeply devoted to them; friends remarked later the great respect in which he held his father. After graduating from Canisius High School in 1924, he entered St. Andrew-on-Hudson; and from there he went to Woodstock for Philosophy.

During his Regency Father Denecke taught at St. Joseph's College, Philadelphia. While there he gave evidence of the genuine maturity which was to mark his character all the rest of his life. This rare quality was recognized by older members of the Society from whom it earned him a deference unusual to be accorded a Regent. Nor was his maturity lost on the college students. This was noted particularly during one trip with the debating team. Their average age was twenty-four, the same as his; but there was no doubt about the respect that was accorded the young moderator without constraint, embarrassment, or dissimulation.

Theology brought him back to Woodstock. Although studies engaged his main interest, one of the visible changes in Woodstock at that time was the building of the golf course. One aspect of that event impressed him strongly, the fact that the house Procurator, Father Edward Phillips, who had refused permission to build the course when Provincial, surveyed the land and laid out the course when his successor granted the permission. Father Denecke did his share of the more humble

work on the course, but his labors were not rewarded by any real proficiency at golf; ten years later he still constituted a clear and present danger to other golfers on the course and to bystanders not in the intended line of flight. Indeed, his erratic progress around the links seemed a source of perpetual discomfiture to him. As he addressed the ball, his face mirrored grim determination, but the flight of a golf ball has a way of frustrating even the strongest will. Still he was anything but inept athletically. When he taught at Woodstock, he and Father Charles Neuner made a formidable combination on the handball court, often humbling opponents far younger than themselves.

Father Denecke was ordained at Woodstock on June 20, 1937. All through his priestly life he manifested the Jesuit's great regard for the priesthood, showing it in demeanor that was at once simple, natural, and reverent.

After Fourth Year Theology and Tertianship, Father Denecke entered the graduate school at Fordham to study philosophy. He spent two years there, and during that time he kept himself on a rigorous daily schedule. After a full morning of study he would quit work at noon, get a rest, perhaps a few minutes of exercise, eat his lunch—usually a bowl of cereal—and be back at his desk shortly after two. Except for the break at dinner time, he would work steadily from the early afternoon until late into the night. However, he was not completely successful at Fordham, largely as a result of a disagreement with another philosopher, a man of great name and of ideas equally as definite as Father Denecke's own. His doctorate was finally awarded by Georgetown University in 1943.

When Scranton University was entrusted to the Maryland-New York Province in 1942, Father Denecke joined the faculty to teach ethics and religion. When visiting the homes of friends in the vicinity, it was the usual thing to have the younger members of the household clambering all over him by the time the evening was over. He spent some time too working to reclaim young women from a life of prostitution; the fine reserve and deep sympathy that marked his dealings with them served as an accurate index of the warmth of his heart.

The Main Task

When he was called to Woodstock to teach epistemology in the middle of the year 1945-1946, he began his first class with an apology for his halting Latin on the plea that he had not spoken it for seven years; whereupon he regaled the assemblage with a dazzling display of elegant and unhesitating Latinity. At Woodstock he maintained his demanding order of time; suffice it to say that before the community breakfast he had usually put in at least a half-hour at his desk. He wrote an excellent set of notes and kept in contact with others in his field, especially in Jesuit scholasticates, in his eagerness to keep abreast of developments.

During his fourth year of teaching at Woodstock, Father Denecke became acting Dean of the Philosophical Faculty in the absence of Father Ralph Dates who spent the year teaching in England. As Dean he had it at heart that the Philosophers apply themselves seriously to the coursework. At the same time he was fully sympathetic with those experiencing difficulty in studies, in health, or in family affairs. He himself chauffeured to the railroad station a Philosopher called home by a death in the family, and he made the trip to Mount Royal in what must still be the standing record time.

During the following summer Father Denecke had a term as Superior of the Regents' Summer School at Port Kent. His desire to make the session pleasant and profitable for the Scholastics was signalized by his presence on the station platform to greet the arrival of the First Year Regents. One occasion that summer which gave him particular pleasure was a barbecue to which he invited the late Monsignor Ambrose Hyland, chaplain at Dannemora Prison in Auburn. During a song-fest that followed the meal at the clubhouse of the old golf course, Father Denecke and Father Hyland sat on the lawn, smoking and listening. Father Denecke called for the whole range of the infectious musical sagas about Woodstock and philosophy; and he was clearly delighted at his guest's enjoyment of them.

The Quest for Truth

As it happened, Father Denecke's administrative duties were no more than episodes in a career given mainly to the

teaching and continuing study of philosophy. The dominating factor in his work as a philosopher was his preoccupation with the foundations of metaphysics. As a graduate student he was governed by this preoccupation in selecting a subject for his doctorate thesis; as Professor of Epistemology at Woodstock he made this problem the core of his course and devoted the major portion of his time, attention, and not inconsiderable talent to its elucidation and solution. The title of his dissertation, "The Role and Importance of Self-Existence in the Science of Metaphysics," is misleading: it is not so much self-knowledge that commands his interest as the problem of establishing the objectivity of the notion of being. And it was not without reason that he preferred to entitle his course in epistemology "The Metaphysics of Knowledge": for him the so-called "critical problem" was much more than a validation of the pretensions of common-sense; it was the problem of the correspondence of mind and reality, of being as known and being as it is in itself, the problem of the metaphysical object.

As an epistemologist then Father Denecke was primarily a metaphysician. He conceived epistemology not as a separate science, but as a critique interior to metaphysics itself. The first function of epistemology, in his opinion, was to secure the rational foundations of our subsumption of particular being under the common notion of being. Between the writing of his dissertation and the later drafts of his class notes his thinking underwent progressive and profound changes, for the same independence of thought and integrity of purpose that marked his criticism of others were equally manifest in his constant review and revision of his own ideas; yet his initial orientation and basic principles remained the same. Though self-knowledge gave way to the experiential judgment about sensible reality as the material of his critical analysis, it was always the crucial juncture of thought and being and its metaphysical import that provided his central problem.

In handling this problem he steered a narrow course between two contemporary approaches, the Mediate Realism of Father de Vries and the Methodic Realism of M. Gilson. In the one he saw the dangers of a *cogito fermé,* a knowledge imprisoned within the confines of a windowless mind, that

adopts a myopic view of cognition's initial data and condemns itself to the impossible task of constructing a bridge between a walled-in world of thought and an unknown world of reality. In the other he saw a refusal to come to grips with the prolem: no philosophy, he felt, that hopes to experience and communicate complete confidence in the objectivity of its conclusions can abstain from examining the relationship of knowledge and reality; and the only place to initiate this inquiry is at the unique point where thought and being effect their mysterious union, namely in the cognitive act. Father Denecke's reflective analysis of the experiential judgment, with its detailed and penetrating explicitation of cognition's ontological principles, provides a secure and rational critique of human knowledge and a solid foundation for a sane metaphysics.

It is this peroccupation with metaphysics in the field of theory of knowledge that gives the brief professional career of Father Denecke its chief significance. In this, of course, he was not alone: he was one link in that small but growing band of contemporary scholastic philosophers who are buttressing the claim of metaphysics to be the queen of the sciences.

The Test of Truth

The first indication that Father Denecke was not well came in early 1951. Until that time he had enjoyed normally good health, with the exception of one routine, if painful, illness which required surgery. But, beginning in the summer of 1950, several blood counts revealed an unusually high concentration of white blood corpuscles. Two stays in quick succession at Baltimore's Mercy Hospital during January, 1951, forced Father Denecke's physician to diagnose his condition as chronic lymphoid leukemia. A breakdown of communications concealed the fact from his superiors at Woodstock until the following May. Even so, the doctor felt that Father Denecke had suspected the nature of his disease all along. In the course of a check-up in New York during the following May, one of the doctors who examined him said that he had seldom seen a better physical specimen. Nevertheless, the Baltimore diagnosis was confirmed, and Father John McMahon, the New York Provincial, told Father Denecke the

sad news. That evening Father Denecke was in a gathering of Jesuits whom he had not seen for some time and none of whom knew anything of what he had just learned. All of them complimented him on his apparent good health; and neither from his affable greetings nor from his lighthearted repartee could any of them suspect that he had anything on his mind. A day or two later at the Philippine Mission Departure Ceremony at Fordham, he mentioned the matter to an old friend. Although he seemed shaken and under a severe emotional strain, his deepest concern was that the word of his illness be kept from his mother; he was worried about her health and fearful of the effect the news would have on her. In another day or two he entered the hospital and was as courteous and cheerful with his visitors as if his life had not been changed in the least.

Father Denecke did not give in easily to his illness. He was young and strong, he had prepared well for the work he projected, he had many qualities which should have enabled him to do fine work for God. Since his condition did not demand a complete cessation of activity, he was able to teach the regular epistemology classes during the last academic year in which the subject was taught at Woodstock. On the other hand he was fatally sick. Inevitably his sickness showed, in occasional short-tempered words in class and later in the hospital. But he never gave way to moaning; all his victories and any defeats in his fight to keep going resulted from the fact that it was a fight. To the very end he did as much as the doctors permitted; a chance to drive a car, for instance, he found an especially welcome relaxation.

Still his determination to live did not goad him to any frenzy of activity; rather, he deliberately paced himself to a calm moderate scale of living. His walk was still firm but no longer aggressive. He gained weight and it showed in his face especially, giving him a more robust appearance than he had ever had in the previous five or six years. He slept late and made his meditation faithfully in mid-morning in the chapel. During this whole period, he remarked, he found new depths and unsuspected riches in prayer and in union with Our Lord.

During early 1952, there was some question of his being

transferred to Bellarmine College, Plattsburg, the following summer when the philosophate was to be moved. Clearly Father Denecke himself would have wanted to continue teaching and Father Provincial was ready to let him do so as long as it was in his best interest. But by that time the doctor had begun X-ray therapy with encouraging results, and he wanted Father Denecke to have adequate medical facilities near at hand for further treatments. For that reason it was decided that Father Denecke should stay at Woodstock.

He responded to treatment favorably enough to be allowed to take a South American cruise in March, 1952. His trip took him as far south as Cuzco, Peru, although he spent most of his time ashore in and around Lima. To prove that old habits are not easily broken, he had flown south to Lima from Colombia: "All sorts of accidents in Buenaventura—slow-down (possibly the usual pace of dock-workers there), a national election in Colombia (nobody permitted ashore), and a full stoppage by the stevedores!" Still his capacity for enjoying the local scene and the local people was unimpaired, once he got where he wanted to go, as he showed in a subsequent letter: "I had a full week with Dr. (Julius) and Mrs. Klein and managed to see most of Lima during that time. Very lovely city—and most leisurely." And he adds: "The Jesuit community has been very warm in its welcome—as have all the Peruani."

A week later he was still enjoying a mild social whirl in Lima: "I came here to stay with the Maryknoll fathers. Much more relaxing than the hotel. My activities are limited to an occasional visit in town to pick up my mail and drop in at the Embassy. Mother M. Ivo (Phila. Immaculate Heart) guided me on a shopping tour this morning. . . . Monday, I was invited to tea at the American Embassy. The Sisters from Villa Maria, the Nuncio, Father McCarthy, superior here, and some ladies to pour. Very pleasant. Sunday I am lunching with the Nuncio—spaghetti, I presume."

That Father Denecke was congenial to the Peruvians and the international community in Lima shines out of a letter of condolence after his death from Doctor Klein: "Charles was, as you know, our particularly close friend and we had such a delightful visit with him in Lima. I was so happy to be able

to arrange some special contacts for him there and even though his visit was brief he left a large group of warm friends among the Peruvians."

Father Denecke started the trip north on the *Santa Barbara* of the Grace Line. But on April 8 at Panama City a check on his blood condition showed the white count alarmingly high and the red count alarmingly low. The ship's doctor advised him to leave the ship and to get to a hospital. Accordingly he flew home immediately, arriving in Washington the next day and going directly to Mercy Hospital, Baltimore. The stay at Mercy was a long one, extending into the late summer; during that period he received blood transfusions, radiation therapy, and cortisone injections.

That stay was, moreover, the first of a series of periods in the hospital that grew longer and more frequent, as the respites between them grew shorter. Father Denecke would return to Woodstock when he was discharged from the hospital or he would make a short trip to visit relatives. At Christmas he went to Silver Spring, Maryland, for a few days to stay with his mother and father at the home of his sister.

By now patience had become part of the pattern of his life, a strong manly patience, the only kind his could be. It was rooted in his strong faith, and in a new gentleness noted as characteristic of him by all who knew him those last months.

His faith and resignation to God's will were still to be severely tested. Early in January, 1953, he returned to the hospital for a long stay. The inactivity of those long weeks he found extremely trying. In February he wrote jokingly: "I hope to be free again sometime soon. This, my boy, is a very monotonous life. I have become a cabbage. . . . What I had projected for myself is still waiting for the opportunity. I am not impatient about it. If God wants me to do it, He will provide time and health. Otherwise—?"

In mid-March he returned to Woodstock. He seemed, at least in retrospect, quieter than ever before. His stay was only for a few days; on March 23 he entered Mercy Hospital once again. From then on he weakened steadily. During the following week members of his family arrived from upstate New York. By Easter Wednesday, April 8, he was very low. He was told at five-thirty that afternoon that he was in danger

of death, and he replied that he suspected as much. Suddenly all the tension and apprehension left him. By ten-thirty he seemed at the very end of life; his breathing was irregular and he could not be aroused. The Sisters of the hospital staff gathered, and Father Joseph F. Murphy, Rector of Woodstock, led them in the prayers for the dying and then in the Rosary. Suddenly Father Denecke opened his eyes and asked Father Murphy what was going on. When he received the reply that it had been touch-and-go, he remained perfectly tranquil, received absolution and the Last Blessing, said that he would like Father Murphy and the Sisters to say the Rosary, and joined in the responses. He dozed on into the morning; about three o'clock he awoke and said a few words to Father Murphy. By then he felt much better and thought he would have a good day. "I alternate," he said, and referring to his recent brush with death he added: "What a fizzle."

He did have a good day on Thursday, saw his family three times during the day, two at a time, and at the last visit blessed them before they went home for the night. Apart from weakness due to continued internal bleeding, there were no indications that he would not live through the night. A few moments of discomfort and a touch of nausea marked the night and early morning hours. He slipped into a quiet sleep at a quarter to two; his pulse began to slow about a quarter to three; at ten minutes to four he died.

There are different degrees in which men love the Society and reveal in their lives its training; his love was deep, unfeigned, and unashamed, his life and character a tribute to the Society's training. May that Truth, that above all engaged his love and loyalty during his life, fill his heart and mind through all eternity.

THOMAS F. WALSH, S.J.

Books of Interest to Ours

SOCIAL ORDER

Social Relations in the Urban Parish. *By Joseph H. Fichter, S.J.* Chicago, University of Chicago Press, 1954. Pp. vii-264. $5.50.

Father Fichter needs no introduction to Jesuit readers. His controversial *Southern Parish*, 1951, thrust his name beyond province, assistancy and even Jesuit confines. It was no doubt a deciding factor in the invitation extended to him to lecture at the University of Muenster in 1954.

The author begins with the fundamental problem—how determine who is a parishioner? Next, parish members are grouped into several categories: the active, the practicing, the marginal and the dormant. With each of these categories a relevant problem is discussed: lay leadership, social solidarity, institutional inconsistency and defection from the Church. In each of these problem areas lesser issues are treated: the percentage attending Mass of obligation, the penetration of anti-authoritarianism among lay Catholics, the more common causes of leakage, the role which lay leaders wish the priest-moderator to take in their group activity—and the extent they wish him not to participate! It would be a pity to moderate parish organizations while ignoring the findings of this study regarding the ordinary member and the lay leader. Other chapters deal with the influence of urban mobility on parish life, the relations of social status to religious behavior, evolution in the social roles of the parish priest, the ethical principles which govern the social scientist, etc.

For those of us who have had no academic training in sociology, this work fills a need. Time was when seminary education in the natural sciences was limited to the trivium of physics, chemistry and biology. Fortunately the social sciences have finally established a beachhead in the curriculum. It is to be hoped that they achieve the rightful place which the ideal of the modern educated man postulates for them. Until they do, the reading of such works as this will help fill the lacuna in our knowledge and formation.

This is not, however, a textbook of sociology, though to some extent it may serve this purpose. It will be read with profit by sociologists and students of this science, by those in parish work as well as superiors and administrators, by seminarians and their teachers.

It may be that we nourish a certain bias, as well we might, because of the amoral and positivistic attitudes of certain sociologists. But there need be no fear of losing one's faith in reading this book! Indeed the author demonstrates clearly how sociology properly conceived is not a denial or degradation of the supernatural, as no true science can be. Or our bias may take the form of the question: "What right has the sociologist in the sanctuary?" The anthor answers:

> Knowledge of the objective facts is a preliminary essential to the

> proper and intelligent functioning of any social group or community. If this knowledge can be achieved and analyzed through sociological techniques, the Church has at its disposal a potent instrument of internal and external progress (p. 237).

This thesis is exposed and defended in the appendix. The effort meets with signal success, a note characteristic of the whole undertaking.

ROBERT H. SPRINGER, S.J.

PSYCHOLOGY

Personality and Mental Health. *By James E. Royce, S.J.* Milwaukee, Bruce, 1955. Pp. vii-310. $3.50.

Succinctness, clarity and richness of content and treatment are the outstanding qualities in this new text for Clinical and Mental Hygiene Psychology courses. The good teacher is manifest in every page of the book. Father Royce insists that he had the student in mind and the careful development of the subject matter shows that he has realized his ideal.

There are five parts, of which the first points up the prevalence and preventability of mental maladjustment. Part two copes with the basic pattern of adjustment, which is a fitting of behavior to inner tensions and the environment. The resultant is a system of habits, whose patterns constitute the personality. There follows a definition of normalcy and integration; and the chief components of personality are identified.

Part three is an exploration of the basic factors of personality development and an excellent section is devoted to the developmental stages of life, including a most helpful section on the School Years. Part four provides the student with a basic knowledge of the problems of adjusted and maladjusted personality. It is entitled the Management of Personality. This section is very rich in content and gives an excellent working knowledge of defense mechanisms and six common personality problems: fears, anxiety, guilt, inferiority feelings, sex and alcoholism.

Finally, part five offers a compact treatment of the various grades and types of mental disorder. In the sections on the causes and prevention of mental disorders, the author shows distinctive originality. Finally, the last chapter is devoted to the Care and Treatment of Mental Disorders. Here, as throughout the book, the author manifests a very wide acquaintance with the current literature.

The author purposely refrained from enriching his book with cases. Many will regret that decision, as it does make the reading difficult at times. But any teacher would supply this lack. The reader will be surprised at the cavalier treatment of Freud on p. 292. The space allotted to Jung and Harry Stack Sullivan is rather miserly.

One persistent question remains in this reviewer's mind. Father Royce commendably exploits the framework of a psychology of adjust-

ment in terms of needs and drives. This formulation owes its existence to a Freudian and Behavioristic psychology. Father Royce, of course, issues timely *caveats* and correctives. He successively clarifies his own position and thus is perfectly orthodox in his psychology. And the reviewer's question is concerned not with what the author holds and eventually explains, but in what he neglects to make explicit in his formulation of the problem of adjustment and the definition of personality. Needs and drives are made to include every possible human goal and the crude reductionism of behaviorism is thus deprecated. But without further explicitation, the intimations of a *backstroke*, almost solipsistic, adaptation is immediately suggested. Again, in the definition of personality as "the unique organization of habit systems of all man's operative powers (physical, sensory and rational), from which flow his relations to all other beings," the image of man the goal-seeker does not impose itself. Where is the explicitation of self-possession and self-determination, man's realization of what he is, his self-determined struggle towards what he wants to be and his self-dedication to what he ought to be?

In *Time* magazine recently Jung's superiority over Freud was extolled in terms of his demand that man's adjustment should not only be to animal instincts but to his "great paradoxes and his eternal religious needs." Father Royce would, of course, agree one hundred per cent. But it seems to the reviewer that he does not with sufficient explicitness convey the richness of his true concept of personality and its self-determinative goal character.

HUGH J. BIHLER, S.J.

SPIRITUALISM

Ghosts and Poltergeists. *By Herbert Thurston, S.J.* Edited by J. H. Crehan, S.J. Chicago, Henry Regnery Co., 1954. Pp. xi-210. $4.00.

This is not a book of mystery stories, though it reads as interestingly as one. It is a posthumous compilation of critical studies, all from the pen of Father Thurston, which appeared originally as articles in various periodicals.

The array of ghosts who parade through these pages are a peculiar lot. Some delight in biting their victims. Others, less malicious, like to tease. Many lessen their annoyances, if entreated, but increase them when abused. They have, however, much in common. The author gives this eerie list of characteristics:

> A poltergeist is simply a racketing spirit, which in almost all cases remains invisible, but which manifests its presence by throwing things about, knocking fire-irons together and creating an uproar, in the course of which the human spectators are occasionally hit by flying objects, but as a rule suffer no serious injury (p. 2).

They are then a class apart from benign heavenly visitants and from those restless wanderers supposedly from purgatory. Nor do they ap-

pear to be a devilish lot. For exorcisms as a rule do not suppress their clatterings. Other phenomena usually associated with diabolical possession are likewise absent. Their behavior is too childish and purposeless to be ascribed to the astute enemy of mankind. There is, however, a factor which these manifestations have in common with spiritualism. The visitations depend on the presence of a human who has some of the qualities of a medium. Generally this is a young person, often a child. There is this essential difference. The "medium" does not consciously invoke the spirit but is rather his plaything and victim.

What are poltergeists then? Father Thurston does not venture to say. His sole purpose is to establish by sound epistemological norms their objective reality. In doing so he shows both acumen and broad erudition, winnowing out the purely imaginative and collating the data of many climes and ages. Scholar that he is, he will not impose on our credulity with the poorly attested reports others have accepted.

Though this work lacks a philosophical or theological construct of the nature of these beings, it does prove their existence. And from this fact two corollaries are drawn. The materialist and the positivist must reckon with this evidence of "the existence of a world of spiritual agencies, not cognoscible directly by our sense perceptions" (p. 202). Secondly, scholars of earlier centuries were too prone to write the whole matter off as the work of the devil. Though the author does not declare them as certainly wrong, he does hold them as not certainly right in their judgment.

This book then is a contribution to the moral study of the First Commandment and superstition. Likewise noteworthy is the inclusion of the text of a rite of exorcism for haunted houses taken from a *Roman Ritual* of 1631, strangely lacking in the modern Rituals and in those of medieval times. Father Crehan, the editor, has woven into a commendable unity the disparate threads with which he had to work. More commendable still, he has not intruded his own ideas but gives us pure Thurston.

ROBERT H. SPRINGER, S.J.

MARIOLOGY

Mariology, Volume I. Edited by Juniper B. Carol, O.F.M. Milwaukee, Bruce, 1955. Pp. xvi-434. $6.75.

During the past several decades the specialized literature on Mariology has reached such mountainous proportions that even the most intrepid soul must pale at the thought of covering it all. Indeed, so prodigious has the literary output been, in the form of countless monographs and of innumerable articles, that a critical and complete Marian bibliography has yet to be compiled. If the professional theologian grows weary in his effort to keep abreast of the field, the problem for the general student of Mariology is so magnified as to be discouraging. The urgent need, therefore, for a modern compendium which would contain an up-to-date

and scholarly treatment of Marian theology and cult has long been recognized by interested parties on both sides of the Atlantic. Father Paul Sträter, S.J., has met this need for Germany with his *Katholische Marienkunde.* Father H. du Manoir, S.J., *(Maria. Etudes sur la Sainte Vierge)* and Father G. M. Roschini, O.S.M., *(La Madonna secondo la fede e la teologia)* are in the process of fulfilling this need for their compatriots. For once American scholarship is not far behind; with Volume I of *Mariology* the distinguished Marian scholar, Father Juniper B. Carol, O.F.M., has undertaken to satisfy the same need for English speaking peoples.

A brief review can scarcely do justice to the riches of this volume. Yet a special word of praise is due to several of the authors. While not every Old Testament scholar will necessarily agree with the interpretations which Father Eric May, O.F.M.Cap., ("Mary in the Old Testament") adopts for classically disputed texts, nonetheless all will concur in the judgment that here we have a complete and eminently clear presentation of a very difficult subject. In "Mary in Western Patristic Thought" we find Father Walter J. Burghardt, S.J., favoring us with an essay characterized by his usual depth and acumen. It is only just to single out this article for its fine style and profound scholarship as a work of distinction and excellence. "Mary in the Apocrypha of the New Testament" by Father Alfred C. Rush, C. Ss. R., provides an interesting and discerning introduction to a much neglected source. In his "Outline History of Mariology in the Middle Ages and Modern Times" Father George W. Shea not only gives us an excellent outline but also fills his footnotes with a rich bibliography. "Mary in the Eastern Liturgies" by Very Rev. Cuthbert Gumbinger, O.F.M.Cap., is a beautiful compendium of Marian prayers used in the Eastern Liturgies. The Byzantine, Alexandrian, Ethiopian, Antiochene, Armenian and Chaldean Liturgies are reviewed; the selected bibliographies given are brief but precious.

Father Carol is to be commended for his work, for *Mariology* has the distinction of being the only work of its kind in the English language. This distinction rests not merely on its uniqueness but even more so on its theological excellence. We can well agree that this symposium constitutes a significant advance in Marian studies in the United States.

PATRICK J. SULLIVAN, S.J.

HISTORY

The Jesuit Relations and Allied Documents. With an introduction by Reuben Gold Thwaites. Selected and Edited by Edna Kenton. Preface by Dr. George N. Shuster. New York, The Vanguard Press, 1954. Pp. liv-527. $6.00.

Jesuit missionaries are letter-writers of necessity. They rely very heavily on the prayerful and financial support of those at homes. Besides, letter writing is a great tradition in the Society. Not only is it a

natural expression of the real love which exists among us, but St. Ignatius also wanted it to foster the union of his sons one with another. For this reason he makes special provision in the eighth part of the Constitutions for the *litterarum missarum frequens commercium.*

The Jesuit missionaries of New France were no exception; they were great letter-writers. This was particularly true of Paul Le Jeune whose informative style brilliantly inaugurated the series of Jesuit Relations of New France which lasted for forty years. This became the famous Cramoisy series which was read so avidly in Seventeenth Century France. It should also be remembered that the Jesuit Relations made a positive contribution to the colonization and Christianization of Canada.

To be sure there were other letters from New France's missionaries: some were published in mission magazines at the time; some were sent to superiors. Other papers—memoranda, journals—pertaining to the missions were added to the already considerable total and the whole under the editorship of Reuben Gold Thwaites was published in seventy-three volumes with the title *The Jesuit Relations and Allied Documents.*

As this complete work was published in a rather limited edition and was meant for the scholarly rather than the popular trade, some efforts were made to bring the interesting material found in the Relations to a wider public. Edna Kenton culled some of the best sections of the seventy-three volumes and these were published in a single volume in 1925. This single volume is now reappearing in a second edition. This should be good news for all Jesuits, especially those interested in the Canadian missions. The book will even be helpful to the incipient scholar.

JOSEPH R. FRESE, S.J.

The Way of the Cross. *By Caryll Houselander.* New York, Sheed & Ward, 1955. Pp. 173. $2.75.

"The stations of the cross are not given to us only to remind us of the historical passion of Christ, but to show us what is happening now, and happening to each one of us." This is the spirit and theme of Caryll Houselander's posthumous work, "The Way of the Cross." The author offers us in this series of meditations, not an historical contemplation of the suffering physical Christ going through the stages of His passion, but rather an existential contemplation of the sorrows of the mystical Christ as He suffers today in the members of His Body. It is a unique presentation.

The author knows her subject matter well. Since her first work, "This War Is the Passion," the suffering Christ has been the predominant theme of her writings. In this, her final work, she successfully communicates the fruits of her life's contemplations in a simple yet compelling style.

GERARD P. BELL, S.J.

(*Insert above on p. 159 before note 26.*)
WOODSTOCK LETTERS
Vol. 84, No. 2, April, 1955.

reproduced at Woodstock in 1887). He and Father Sewall renewed their vows on August 18th, 1805. Father General Brzozowski approved Father Molyneux' appointment in a letter dated February 22nd, 1806. The first novitiate was opened at Georgetown on October 10th, 1806. Several of these documents will be found in Thomas Hughes, S.J. *History of the Society of Jesus in North America* (Longmans, London, 1910), Documents, I, II, pp. 815-821 and in the WOODSTOCK LETTERS XV (1886), p. 115 and pp. 214-215; and cf. XXXIV (1905) pp. 203 ff.

[2] The *Synopsis Historiae Societatis Jesu* (Pustet, Ratisbon, 1914), col. 583, gives the year as 1831. According to the *Liber Saecularis Historiae Societatis Jesu 1814-1914* (Romae, 1914), p. 88, Father Kenney, Visitor in America, was still discussing whether Maryland should be made a Vice-Province or a Province in letters to Father Roothaan in August, 1832. The *decretum erectionis* by Father Roothaan, as recorded in the Maryland Province Archives, 502.3, p. 13, is dated February 2nd, 1833. It has been reproduced in the WOODSTOCK LETTERS 62, 1 (1933), p. 118. The decree was read officially at Georgetown on July 8th, 1833, *ibid.*, p. 117.

The new edition of *Synopsis Historiae* (Louvain, 1950) makes the same mistake, col. 700.

[3] *Catalogus Prov. Neo-Eborac.* (1880), p. 4. The decree was signed June 16th, 1879 and promulgated August 7th, 1879.

[4] *Catalogus Prov. Maryl.-Neo-Eborac.* (1881), p. 79. Father Beckx's letter announcing the change is dated August 19th, 1880.

[5] *Acta Romana* V, III (1926), pp. 519 ff. and X, III (1943), pp. 583 ff. Decrees promulgated July 31st, 1926 and July 2nd, 1943.

[6] Gilbert J. Garraghan, S.J. *The Jesuits of the Middle United States* (New York, 1938), I, pp. 79 ff.

[7] Father Roothaan's letter of September 28th, 1830 erecting the separate Mission was promulgated February 26th, 1831. The *Synopsis Historiae S.J.*, col. 583, says that Missouri was annexed to the Belgian Province on March 26th, 1836. Father Alexander Vivier, *Nomina Patrum et Fratrum qui Societatem Jesu ingressi in ea Supremum Diem obierunt 7 August 1814-7 August 1894* (Parisiis, 1897), p. xvii, also reports this annexation. Father M. W. O'Neil, Socius of the Missouri Province, writing in the WOODSTOCK LETTERS 26 (1897), pp. 462 ff., states that there is no documentary evidence for such an annexation. In the same volume of the WOODSTOCK LETTERS, p. 468, there is a note to the effect that Father Vivier had asked that the assertion be deleted from his text. It is a fact that the Missouri catalogues were printed in conjunction with those of the province of Belgium between 1837-1842.

The new edition of the *Synopsis* repeats the statement of annexation, col. 700.

[8] Garraghan, *op. cit.* I, p. 490. Father Roothaan's letter of September 24th, 1839 was promulgated March 9th, 1840.

[9] *Ibid.* I, p. 576. Father Beckx's decree raising Missouri to the rank of a Province was promulgated December 3rd, 1863.

[10] *Ibid.* III, p. 597. On August 15th, 1928, the Ohio Vice-Province (erected within the Missouri Province, September 8th, 1925), with the addition of part of Illinois, became the Chicago Province.

[11] *Acta Romana* XII, IV (1954).

[12] Garraghan, *op. cit.* II, p. 257. *Synopsis Historiae S.J.*, col. 425, says 1840. Repeated in new *Synopsis*, col. 431.

[13] *Ibid.* II, pp. 413 ff.

[14] *Ibid.* II, p. 437. Letter of Father Roothaan, October 30th, 1851.

[15] *Ibid.* II, p. 436. The Turin Province assumed control of Oregon and California on August 1st, 1854.

[16] *Catalogus Prov. Taurinensis disp.* (1859), pp. 14 and 17.

[17] *Acta Romana* I (1906-1910), pp. 88 ff. The date is June 7th, 1907.

[18] *Ibid.* pp. 145 ff. Decree promulgated September 8th, 1909.

[19] *Ibid.* VI, IV (1931), pp. 869 ff. The decree of December 8th, 1931 was promulgated February 2nd, 1932.

[20] The *Synopsis Historiae S.J.*, col. 417, gives November, 1830 as the beginning of the Kentucky Mission. Father Francis X. Curran, S.J., "The Jesuits in Kentucky, 1831-1846," *Mid-America* 35, 4 (1953), pp. 223-246, gives the following chronology: November 19th, 1830, departure of the first community from Bordeaux; February 7th, 1831, arrival at New Orleans; May 14th, 1831, arrival of Father Superior Chazelle at Bardstown, Ky.; July 7th, 1832, Father General Roothaan's permission given to accept St. Mary's College near Bardstown; January 1st, 1833, opening of the school under Jesuit auspices. The new *Synopsis* has same date, col. 423.

[21] Curran, *art. cit.*, p. 246. Maryland Jesuits had maintained a Mission in New York City from 1808 to 1817. F. X. Curran, "The Jesuit Colony in New York, 1808-1817," *Historical Records of Studies*, 42, 51 ff.

[22] *Lettres du Bas Canada* I, 1 (October, 1946), pp. 9 ff.

[23] *Ibid.*, p. 11.

[24] *Ibid.*, pp. 11-12. The date was December 3rd, 1863.

[25] *Ibid.*, p. 13. The date was April 3rd, 1869.

JAN 23 1962